

THE
ROMAN DOCTRINE
OF
REPENTANCE
AND OF
INDULGENCES:
VINDICATED .

From Dr. *Stillingfleet's* Misrepresentations.

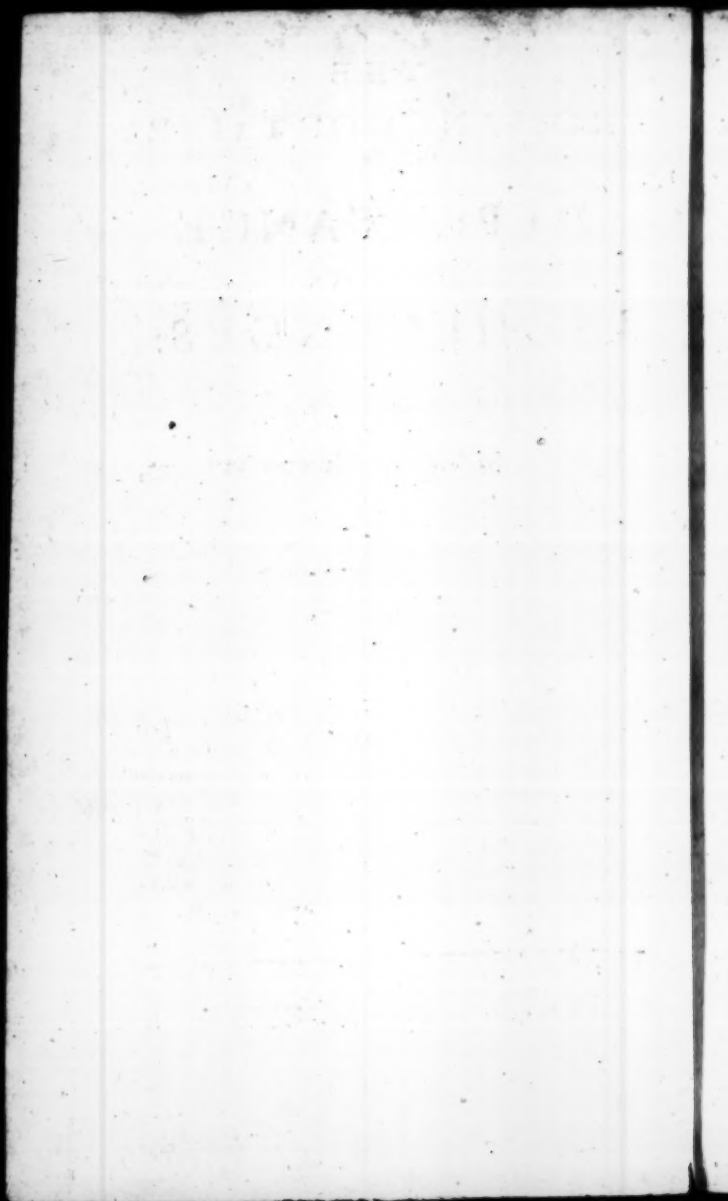
[Abraham Woodhead]

Concil. Trident. Sess: 6. c. 14.

*Docendum est, Christiani hominis Penitentiam post
lapsam multo aliam esse a Baptismali; eaque con-
tineri non modo Cessationem a Peccatis, & eorum
detestationem, aut Cor contritum & humiliatum;
verum etiam eorundem Sacramentalem Confessio-
nem saltem in voto & suo tempore faciendam; &
Sacerdotalem Absolutionem; Itemque Satisfactio-
nem per Jejunia, eleemosynas, Orationes, &c.*

Printed in the Year, MDCLXXII.

2. 2004: 582



The Roman Doctrine of Repen- tance *Vindicated.*

Hitherto I have explicated, and endeavor'd to vindicate, the *Roman Devotions*. The other matter of great consequence, wherein that Church hath suffered much wrong from Doctor *Stillingfleet* (as also before him, from *Bishop Taylor* in his *Disswasive*,) is the *Roman Doctrine* concerning *Repentance*, and a good life in these. 5. Particulars following, wherein this Author informs his Credulous Reader, (according to what the General current of his discourse represents), 1st, That the *Roman Church* holds no necessity of *Repentance*, but only once in ones life; i. e. *in articulo mortis*; (as he expresseth it out of Dr. *Taylor's Disswasive*, an Author of the same fidelity). 2ly. That the *Roman Repentance* or *Contrition* doth not include, or oblige any to, *forsaking* of their sin, or *Reformation of life*. 3ly. That it holds the *Sacraments* to confer Grace *ex opere operato* on whatever subject, or receiver of them, though never so *indisposed*, or unprepared. 4ly. Of the easiness for any in the Church, by this feat of the Sacrament of Penance, remitting sin, and conferring Grace *ex opere operato*, to change the *Eternal* punishment of sin, (which is certainly remitted always together with the sin it self) into a *Temporal* one; or to change

S. 1.

Rom. I.
dolat. c. 3

S. 1.
p. 181.
Ibid. pag.
180.

Ibid. §. 6.
p. 203.

Ibid. §. 2.
p. 184.

Hell-torments into those of *Purgatory*; and then of the easiness of getting out of these with a little Money or Friends. §. Lastly of the *Roman Doctrine of Indulgences* charged by him || with many gross *Absurdities*; and as excusing Roman Catholicks from doing the best parts of their Religion.

|| C. 6.
§. 4, 9, 10.

¶ § 8.

Lay these things together, and see what a Monster this Author makes here of the *Roman Catholick Religion*, and of that Church, which before *Luthers* time, when there was none, besides, any better than it, was called in our Creed, *the Holy Catholick Church*, and which is so spread over the face of the Earth, and the Nations flowing into it. And who would think, that a Church, that taught such doctrines, as he here presents to his Protestant Reader, should keep such a doe about Abstinences, fasting, and Penance, and Personal Satisfactions, and the Justification by, and Merit of, Good Works? about long Offices and many Hours of Prayer; about Poverty, Celibacy, Solitude, Silence, Hair-cloath, Disciplines? which, if he saith, they are not really performed, yet, he must confess in this Church, at least they are taught, and called for; Or, if he saith, they are only vaingloriously, & hypocritically performed, so, to speak truth, he must know hearts. Who would think, I say, a Church should make such a noise about these things, of many of which among Protestants is deep silence, (unless to revile them) when as, after this Author hath cast up a true account of it, this Church holds, & teaches Repentance only necessary to any person once in his

his life; and that, not extending to any reformation of it, or forsaking of his sin; nothing less; but only to some sorrow for his sin, and that but a little sorrow, at one time, and that at the hour of his death, sufficient? that the Sacraments freely confer Grace, and put every one in the state of Salvation, come and take them who will; prepared, or unprepared? only if he, that goes to them, confesseth such his sins; and doth not resolve against receiving any benefit by them, — *Only* (saith he) || that there be no mortal sin unconfessed, that there be no actual opposition in the Will to the Sacrament; as for instance, if a man that goes to be baptized, resolves with himself not to be baptized; [i. e. not to have the benefit of Baptisme], And that thus every one is rid of Sin, and its Eternal punishment. And then, for the Temporal that remains, the charges come to a very small matter, and this punishment is redeemed too; and so away, straight to Heaven. So that he saith of Catholicks — *That it is the hardest thing that may be, for any one to want grace among them, if they do but suffer the use of Sacraments upon them; and that they are the gentlest givers of it imaginable; for all they desire of their Patients for Grace, is only for them to lye still; but if they should chance to be unruly, and kick away the Priests, or their rites, I know not then* (saith he) *what may become of them.* And page 181. he saith — *That it is impossible to imagine a doctrine that more effectually over - throws the necessity of a good life, than theirs doth: [It seems the Protestants Justification by Faith alone is nothing to it].* In all which I think, in common prudence he ought to have shewed a little more moderation, if he intended to have gained belief even with his own party.

Now, out of Charity to those who may be de-

|| c. 3.

§. 6.

p. 2. 6.

Ibid.

p. 212.

ceived by him, I shall, without much engagement, in the particular controversies, briefly shew to the pious Reader, that this Author, in none of these points fore-mentioned, hath dealt faithfully, or truly related the Doctrine of the Roman Church; and I desire the Readers faith to my words no further than the following Testimonies make it appear.

- §. 3. — 1. For the first then, the *Non-necessity* of Repentance save at the *Hour of Death*. For the contrary hereof, First, It is clear out of the Doctrine of the Council of *Trent*; that no person that hath the use of Reason, can enter into the state of Grace, or Justification; can be capable of the benefit of any Sacrament, even that of Baptisme, much less of the rest, the Sacrament of Penance, of the Eucharist, &c. without an *Actual Repentance* preceding. [See *Conc. Trid. Sess. 6. c. 6.* Where speaking of the preparation for obtaining Justification, it requires in such person—*fidem, spem, Dilectionem dei*, and, *adversus peccata odium, & detestationem, hoc est eam penitentiam, quam ante Baptismum agi oportet; & propositum inchoandi novam vitam, & servandi mandata*; quoting the Text, *Act. 2. 28. Penitentiam agite, & baptizetur unusquisque nomen Jesu Christi*, and *Mat. 24. 19. — Baptizantes eos in nomine Patris, &c. & decet eos servare quaecunque mandavi vobis.* Again, for the Sacrament of Penance, after a relapse, the Council declares it to require yet a greater preparation by *Repentance* than Baptism doth.—*Ad quam*
1. Of Repentance not to be deferred.

quam novitatem vite (saith it ||) & *integritatem*, per || *Sacramentum Penitentiae sine magnis nostris fletibus* || Sess. 14. c. 2.
 & *laboribus*, *Divina id exigente Justitiâ*, pervenire nequaquam possumus. Again, for the Sacrament of the Eucharist, here the worthy Receiver ought to be already in the state of Grace; & all, guilty of any Mortal Sin, are required to prepare themselves not only with Repentance, but the Sacrament of Penance, Sess. 13. c. 7. — *Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus, sibi conscius mortalis peccati, quantumvis sibi contritus videatur, absque premissâ Sacramentali Confessione, ad Sacram Eucharistiam accedere debeat.* For the time also, the same Church requires of all her Children, at Least once a year, Repentance and Confession of their sins, in order to the holy Communion; though it is the practice of many to receive it every Festival, or once a week; or at Least once in a fortnight. So that those, who hold no necessity of Repentance, save at the hour of Death, must also hold no necessity of Justification, of the Sacraments, of Faith, Hope, Charity, or the Love of God, of being a member of Christ, or of the Church, but in articulo mortis.]

This being the Doctrine and Practice of the Roman Church, concerning Repentance, consider what just cause this Author had in disparagement thereof to say || — *We dare not flatter men so* [in || S. 4. p. 182.
 teaching that Repentance only in articulo mortis serves the turn] *into eternal misery; we cannot but declare to them the necessity of a sincere repentance and holy life in order to Salvation* [as if the Church of Rome declared no such thing] And — *we cannot absolve those, whom God hath declared he will not absolve,* [i. e. the impenitent; but doth he not number among these men not to be absolved, the

old sinner repenting on his death-bed, whom the Popish Priest with his two fingers and a thumb ventures to absolve? whom, he saith, God hath declared he will not absolve, if his words here have any application to his former. He goes on] *Indeed for the satisfaction of truly penitent Sinners our Church approves of applying the promises of pardon in Scripture, to the particular case of those persons; which is that we mean by Absolution.* Here (if I rightly understand him) this Author supposes *Absolution* only useful for the satisfaction of the truly penitent; not also necessary for the effectual Remission of their sin, if Mortal. And again, in his describing it only, an *Application of the promises of pardon in Scripture*, he seems to make Sacerdotal Absolution nothing differing in its virtue or efficacy from a Laick's; for, surely, these may also apply such Scriptures, as they see need, to the Penitents comfort. How his Superiors may like of this, I know not.

6. 5.

But here it seems necessary, that Protestants should be undeceived in this matter, and further acquainted, That the Churches Act of Sacerdotal Absolution is not only beneficial for the consolation of true Penitents, but necessary for the forgiveness of all their *mortal* sins, by, or before God; and that, when ever such Absolution can be had, and they, not out of an invincible but faulty ignorance hereof, do neglect, or condemn it, they can have no just hopes, the Ordinance of God standing as it doth, of the Remission of any such Mortal sin, committed after Baptisme, by God himself. And for this, I refer any, who think this matter worthy their further inquiry, not to the Fathers or Roma Doctors, but even to *Bishop Andrews* in his Court-Sermon, and Comment on *Jo. 20. 23.* —

Quo-

Quorum remisistis peccata, &c. where concerning
Sacerdotal Absolution its having a just share in
Remission of sin—*We are not* (saith he), *the Or-*
dinance of God thus standing, to rend off one part of
the Sentence: There are here expressed, three Per-
sons: 1. The Person of the Sinner in quorum; 2 of
God, in remittuntur; 3. Of the Priest in remiseri-
tis. Three are expressed, and where three are ex-
pressed, three are required; and where three are re-
quired, two are not enough. It is St. Augustine that
thus speaketh of this Ecclesiastical Act in his time pa. 58.
Hom. 29.

—*Nemo sibi dicat, occulte ago penitentiam, apud*
deum ago. Novit deus qui mihi ignoscit, quia in
corde ago. Ergo sine causâ dictum est, qua solveri-
tis in terrâ, soluta erunt in Calo: Ergo sine causâ
Claves datae sunt Ecclesiae Dei; Frustramus Evan-
gelium Dei, frustramus verba Christi. Thus He.
where also he takes notice, that the Ordination of
Priests (even those of the Church of England) is
only by these words, *Quorum remisistis peccata,*
&c.—Neither are they saith he, that are ordained,
or instituted to that calling, ordained or instituted by
any other words or verse, than this. Yet not so, that
absolutely without them, God cannot bestow it.
[A thing also said by Catholicks.] But
speaking of that which is proper and ordinary, in
the course by him established, this is an Ecclesiasti-
cal Act, committed, as the residue of the Ministry
of reconciliation, to Ecclesiastical Persons. [I add:
and so properly and ordinarily, we to obtain re-
mission i. e. of such Mortal sins, by their Absoluti-
on, if we expect it from God's]. And according-
ly the words of the Absolution of Penitents run
thus in the English Liturgy—I, by the Authority
of Jesus Christ committed to me [i. e. in these words
here, *Quorum remisistis peccata*] absolve thee, &c.
(a 3) And

pag 53. And—God ordinarily proceedeth (saith the Bishop) in remitting sin by the Churches Act. And hence they have their parts in this work, and cannot be excluded; no more in this, than in other acts and parts of their function. And to exclude them, is (after a sort) to wring the Keyes out of their hands, to whom Christ hath given them; is to cancel, and make void this clause of Remiseritis, as if it were no part of the Sentence; To account of all this solemn sending and aspiring [or breathing on them. Jo. 20. 22.] as if it were an idle and fruitless ceremony. Be this Sacerdotal Act, then, only declarative; be it applying the Evangelical Promises, or what you will else; yet it is a special Authority given to Christs Ministers, so that ordinarily for Mortal sins, which sins only, after Baptisme, put us out of the state of Grace, it seems, without the remiseritis of the Priest, there is no remittuntur by God; if we take the Judgment, not only of the Roman Doctors, but of Bishop Andrews. To whom give me leave to add the words of Mr. Thorndike on the same subject, that it may make the more impression on some considering Protestant, when he sees the evidence of such a truth to force a confession from the pens of such Persons contrary to secular interest. He, at his Majesties happy return, in his *Just Weights* || making many proposals of the Reformation of the Reformation, mentions this among the rest, the restoring the Power of the Keys, as to imposing Penances on such, whose sins have voided the grace, or, effect of their Baptisme (called by Catholicks Mortal Sins) that so by the Churches Ministry they may obtain a true and valid remission thereof, —It will appear (saith he) a lamentable case, to consider, how simple innocent Christians are led on till death, in an opinion, that they want nothing

|| ch. 18.
p. 122.

thing requisite for the obtaining and assuring of the pardon of their sins; when it is as manifest that they want the Keyes of the Church, as it is manifest, that the Keys of the Church are now in use for that purpose. S. James ordaineth, that the Presbyters of every Church pray for the sick, with a promise of pardon for their sins. This [promise] supposeth them qualified, by submitting their sins to the Keys of the Church, which the Presbyters do manage. The promise belongs not to the Office of Presbyters upon other terms [but by their submitting their sins to the Keys]. And after—*In the mean time* (saith he) *the Forgiveness of Sin, according to S. James, comes by the Keys of the Church; Recovery of Health, from the Prayers of it.* Again, in his Epilogue, 1.3. ch. 8. p. 94.—*If this be said* [i. e. that when the Churches Ministry cannot be had, a desire thereof serves the turn, for pardon of such sin]. *I will allow* (saith he) *that he, who refuses the Ministry of the Church (rendering him a reasonable presumption of attaining reconciliation with God, by the means of it, according to the just laws of Christianity) can have no cause to promise himself pardon without it.* Thus He. Though it is true, that he maintains the Church hath no power to forgive sins immediatly, but only by the medicine of Penance; and, that he supposeth also some such cases, wherein the pardon of Mortal sin may be obtained without the Keys, as differ from the Doctrine of Catholicks. Pardon this Digression, because I hope it may be useful. Now to go on in the present matter.

Next; setting aside these necessities of Repentance in order to the Sacraments, to Justification, to an Holy life, upon pain of offending against the vertue of Religion, and Charity; and considering it barely, as it is an Affirmative Precept; Here,
Though

Though it is generally true of these Precepts, (and so of this) that *non obligant ad semper*; for so one ought continually to do nothing else but practise such a particular command; and as much all, as any one; and so a man must be said to be bound necessarily in the next instant after his sinning, to exercise immediatly an act of Repentance, or else to stand Guilty of incurring a second Mortal sin; and these Mortal sins too to multiply, as the instants do, wherein the act is longer deferred;) yet 1st. After sinning, a present Obligation is maintained by Catholick writers of no further perseverance in, or bearing any affection to, such sin; For this were sinning a new; all sinning is at all times prohibited — *Loquimur* (saith Lugo) *de mera dilacione Penitentiae, cessante omni continuatione peccati praeteriti & omni affectione erga illud.* Which if any one thinks hardly possible to be observed, viz. to lay aside affection to sin, without an actual disaffection to, and displicency of it; not to hate God, and as yet not to Love him; this still the more hastens an act of Repentance? 2^{ly}. The Act of penitency is made by Catholick writers as necessary after sin, as the Precept of Loving God is; and, if we will follow the most common opinion of them, though they say, it is hard to prescribe to sinners *positively* a set time, after which any longer delay of Repentance would be another Mortal sin; yet *negatively* it is not hard to name it; viz. That Repentance is not for any long time to be deferred; and then for the positive time, they first tell us; the sooner, the better; and the safer; [*Consultissimum est* (saith P. Layman) *statim post commissum peccatum ad penitentiam confugere.* And the Roman Catechism || is yet more prent. — *Neque enim* (saith it) *ad ullum temporis*

|| D. Penitentia
disp. 7.
S. 11.

|| Moral.
Theol.
l. 5. tr. 6.
c. 2.
|| De Sacram.
penitent

temporis punctum, cum in memoriam præterita peccata redeunt, vel jam aliquid offendimus, contritione animus debet vacare] this being the Key by which, after Mortal Sin, we can only re-enter into such a condition, wherein we can have any title to Christ, or Heaven; and then they remit every one, for this seasonable time, to the dictate, and remorse of his own Conscience; or the directions of those whom he acquaints with it. Of which matter thus *Suarez*: *Hanc obligationem* [penitendi, i. e. sub mortali peccato] magis explicamus per modum præcepti negativi, non differendi conversionem ad Deum usq; ad mortem; vel diuturno tempore. Ex hac autem obligatione negativa necessario inferitur affirmativa, aliquando exercendi hanc contritionem ante mortem. Illud vero tempus, si non sit positivâ lege præscriptum, prudenti arbitrio ipsius hominis, vel alterius qui (ejus conscientia cognita) possit auxilium præstare, committendum est, ut pensatis circumstantiis omnibus judicet, an incipiat nimia esse dilatio, neq; aliquam regulam certiorē, aut magis particularem assignare possum, tam in hoc præcepto, quam in aliis affirmativis; præsertim circa actus, qui ad Deum ordinantur, solâ ac nudâ ratione naturali perspectis. [though in relation to other things mentioned before (our Justification, participation of the Sacraments, &c.) it is necessary, when ever they are.] And the very same he saith else-where of the 2^d of the precept of Charity, or of Loving God.

|| *Articulus temporis non tam affirmative, quam negative assignari potest; sicut in præcepto*

B

restituta.

|| De Penitent.
Disp. 15.
S. 6.
n. 20.

|| De Charitate
Disp. 5.
S. 5.

‘ *restitutionis, dicitur obligare ad non multum differendum restitutionem, licet non possit assignari primum instans restitutionis.* So Card. Lugo de Penitentia. Disp. 7. §. 11. n. 248. comparing that of Repentance with the obligation of the precept of Loving God. And see Paul Laymann Theol. Morall. 5. tract 6. c. 2. n. 6. quoring S. Thomas, Caietan, and others, to the same purpose.

§. 7.

Yet mean while it is most true, that there is no time in this life that can be stated too late wherein to perform such a Repentance as may be Sacrificall; and that, if deferred till death, yet this may be valid, [may; but I do not say, always, or often, is; nor yet the Roman Doctors; who warn all to take heed of such a procrastination, and in this matter cite that of St. Austin- Penitentia, quæ, ab infirmo petitur [petitur, i. e. of the Priest, to prescribe him penance] infirma est; quæ autem a moriente petitur, timeo, ne & ipsa moriatur. And again, || ‘ *Agens Penitentiam ad ultimum & reconciliatus, si securus hinc exit, ego non sum securus.* And-- *Nunquid dico, damnabitur? non dico. Sed dico etiam liberabitur? Non. Et quid dicis mihi? Nescio; non presumo; non promitto*]. And so, if we put the case, that one lives a wicked life for three-score or four-score years, yet I suppose, will a Protestant Minister on his death bed exhort such a one to Repentance, nor pronounce it fruitless; therefore neither may they expect the Catholick should do this, when such a person, dying in that Church, adds to his Repentance the Sacraments;

Cor-

|| De
Tempo-
re Serm.
57.
|| Ho-
mib. 41
de 50.

Confession of his sins to the Priest, the receiving his *Absolution*, the *Holy Communion*, and *Extrem unction*.

Lastly, if, after all this said here, this *Author* or Bishop *Taylor*, can produce some Testimonies out of other Catholick Writers to this purpose; that *Repentance*, considered merely as an *affirmative precept*, and abstracted from all those necessary ends mentioned before, (in respect of all which God conditionally requites it), is not obligatory, as in case of necessity, under Mortal sin if deferr'd any longer, save only in *articulo mortis*; Yet this seems far from ingenuous dealing, either from such Testimonies to deduce in general these Authors affirming that *God hath commanded no man to repent sooner than the Article of his death* ||; or, if such things were rightly deduced from these Authors, therefore to accuse the Church of such a Doctrine: Since, where the Doctors of the Roman Church are divided in their opinion, and her Councils are not found to have stated any thing therein, here either none of these opinions may be charged on the Church; or else, in Charity, that rather ought to be so, which to us seems the more reasonable and true. Most of the Doctors of the Church in any Age are not Writers; nor, of these Writers, the major part School-men, or Casuists, or applying themselves to their Subtilties. And so long as the Church, I mean in her Councils, cannot be charged with a doctrine that seems to us malignant and corrupt, it seems vain to tell men, such a doctrine is taught by several in

§. 8.

|| See
Rom. I.
dolar. c.
3. p. 181.

the Church, when as its Subjects have many other Teachers in the same Church, that (with its allowance and Countenance) instruct them otherwise, and better. (For Example : What Catholicks are there, that do not receive from their Teachers frequent Exhortations to a speedy repentance for their sins, and Reformation of their lives : the chiefest Common-place in Divinity ? and amongst whom they do not first lay this *Foundation of Repentance from dead works*, as the Apostle calls it ?) But here especially those, who defend their separation from the Communion of a Church by reason of its erroneous or corrupt Doctrines, are not excused at all in their shewing such Doctrines taught (by some) in it ; but only, if they make appear that these are taught by It ; and the belief of them also exacted from its subjects. For, where the Church hath determined no such corrupt Doctrine, we may still abide in this Church, and believe otherwise : or, if we be of its Clergy, teach what is better. Much less then, may we complain for such gross and corrupt doctrine taught by some, when a greater number of others give us that, which is more pure and refined. And this here said, sometimes these men, when it is for their Advantage, seem to be sensible of : as this Author, speaking of the manner of the Sacraments conferring

Heb. 6.1 Grace, *ex opere operato*, Although (saith he ||) Cassander produce some particular Testimonies against it of persons in that Church, yet we must appeal for the sense of their Church to the decrees of the Council of Trent. But this he said, when he

He c. 3. p. 209.

he conceiv'd the Council to maintain a grosser sense of *Opus Operatum*, than several of their Writers.

And from these Considerations, I conceive may be returned a reasonable answer to Bishop *Taylor's* defence made in his *diffwafive* || for his charging (as he doth very frequently) that, which he calls (though indeed it is not, in that manner as he relates it, without their limitations) a Common opinion of the Roman Doctors, or Casuists, upon the Roman Church. He there saith for his defence of charging the Opinions of the School-men upon the Church--
 'That, if by the Doctrine of the Roman Church we mean such things only as are decreed in their Councils, it is to be considered, that but few things are determined in their Councils: [Here for his purpose, he saith few things, but elsewhere the multitude of them is exclaimed against by himself, and others]: But, if few; hence it follows; that few are required of him, for enjoying the communion of that Church, to be asserted or believed: But not; that therefore a Common opinion of Casuists is to be adopted, or pronounced by him a Doctrine of the Church, lest her Doctrines should be few. Again he saith 'That, if they [the Roman Doctors] will not be reprov'd for any thing but what we prove to be false in the Articles of their simple belief, they take a Liberty to say, and to do what they list, and to corrupt all the world by their Rules of Conscience. I Answer. That That so many of these Doctors, as he can prove to err in any thing, he may also take as much

|| chap. 2.
 Sect. 1.

liberty to reprove : but not, reprove or defame the Roman Church, or dissuade her Communion for that error, which she doth not own. Lastly, He saith, ‘*That their own men tell us, it is the Doctrine of the Church, when they say Communis omnium. It is the doctrine of all their men.*’ I Answer. *Communis omnium* is only *opinio* or *sententia* ; and that in such things wherein he cannot deny the Church to have left to all their Liberty to think so, or the contrary. But when these men would say it is the Doctrine of the Church, he cannot but know their common expression, not *communis omnium*, but that such point is *De fide*, from which none may dissent. Again, this their *Opinio omnium* must admit many limitations. First, Of such School-men, or Casuists as have writ of such a Question : and this extended only to those of such time as the Author writ in, not the present ; (when perhaps such opinion, better considered, may be changed). Secondly, Of so many of them as he hath seen ; and, as such person apprehends their sense, in which perhaps too much addiction to his own opinion may cause a mistake. And, in this particular point concerning *Repentance*, what ever *Reginaldus* and *Navarr* say (though they say it only with limitations omitted by Doctor *Taylor*,) yet that it is not *Sententia Communis Omnium* is clearly shewed before. I say therefore, this Injustice of some late Protestant Writers in loading all the supposed Common Opinions of School-men, or Casuists upon the back of the Church, if well considered, might save them;
for

for the future much labour in raking into particular Authors, and picking out some odious sentences, when their design is not the dissuading men from the reading or crediting such Roman Authors in all that they say, for which such search were pertinent; but, from the Communion of the Roman Church, as to which it signifies nothing.

§. 10.

2. For the Second ; Of the *Roman Repen-*
tance or *Contrition*, that it doth not include, or
 oblige any to, a forsaking of their sins, or a
Reformation of life : The contrary to this is e-
 vident and obvious in the Council of *Trent*,
 See Session. 4. c. 4.--*Declarat S. Synodus, Con-*
tritionem non solum cessationem a peccato, & vitæ
novæ propositum & inchoationem [i. e. from the
 beginning of the Contrition], *sed veteris etiam*
odii continere. And Sess. 6. c. 14.--*Docendum*
est in Penitentia contineri non modo cessationem a
peccatis [or a new life; so far it goes along
 with Protestants]; *verum etiam Sacramenta-*
lem Confessionem, saltem in voto, & suo tempore
faciendam ; & Sacerdotalem Absolutionem ;
itemque Satisfactionem per Jejunia, &c. Thus
 much it goes beyond Protestants, and requires
 more in a sincere Repentance, and a return in-
 to the grace and favour of God, than they do.
 Again, Sess. 14. can. 13.--*Si quis dixerit op-*
timam penitentiam esse tantum novam vitam [as
 some

2. Of
Reforma-
tion of life
necessary
to Repen-
tance.

some Protestants are there supposed to say; and Catholicks say so with them, excepting the *tantum*] *Et pro peccatis quoad penam temperalem minime. Deo per Christi merita satisfieri pœnis ab eo infligitis, & patienter toleratis, vel a Sacerdote injunctis, vel sponte susceptis; ut jejniis, orationibus, &c. Anathema sit.* Here also as it saith *nova vita* with the Protestants; so, in the rest, it presents to God something beyond them. Again *Sess. 14. c. 8.* speaking of the Penitents satisfaction---*Habeant autem* (saith it) ‘*Sacerdotes præ oculis, ut satisfactio, quam imponunt, non sit tantum ad novam vitam custodiam* [or as before, *ut vitiosi habitus male vivendo comparati contrariis virtutum actionibus tollantur*] *sed etiam ad præteritorum peccatorum vindictam & castigationem.* Here are satisfactions or Penances required by the Church, for preserving of the Penitents *nova vita*; which perhaps Protestants will allow; but exacted further: *ad præteritorum peccatorum vindictam* too; This Protestants do not press. See *Sess. 14. c. 4.* in the Definition of Contrition one clause to be *Propositum non peccandi de cætero*; in which also is included, and pressed by Confessors a resolution to avoid and remove, for the future, the former usual nearest occasions of sinning: Again see in the Description afterward * of *Attrition* this to be one clause---*Voluntas non peccandi* [a *Velleitas* being not sufficient]. And see before. *c. 2.* *Novitas vite* made the end of all the Labours of Repentance. *Ad quam tamen novitatem & integritatem per Sacramentum Penitentia, sine magnis nostris fletibus*

* Ibid.

tibus & laboribus, Divinâ id exigente justitiâ, pervenire nequaquam possumus. So Sess. 5. c. 6. One of the Dispositions for obtaining Justification is said to be Repentance, and in it expressly --- *propositum inchoandi novam vitam, & servandi mandata* : And, when Justification is so attained, --- *Nemo, (saith the Council) quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet.* And afterward *Nemo sibi in solâ fide, [you know against whom this was levelled] blandiri debet, putans fide solâ se heredem esse constitutum:* urging that of St. Peter. *Satagite, ut per bona opera certam vestram vocationem & electionem faciatis.* And in the Councils mentioning *bona opera* here, it is strange to see, of what contrary errors and seducements the Roman Church is impeached by her Adversaries. Heretofore her Religion was decried, for that Catholicks held Justification by; and trusted for Salvation in, the *merit* of their *good works* : that they did them indeed, this was not denied; but did them with a faulty intention, and for a wrong end. And two of Bellarmin's five Books of Justification are written against Protestants in defence of the *necessity*, and of the *merit*, of *good Works*; and the Possibility of the observing Gods Commands, as to a cessation from all *Mortal* sin : But now they are assailed on the other side; and now Catholicks are discovered to hold no Necessity of Good Works, of a New life, or forsaking of sin : Now, for *Salvation* with them it serves the turn, only to procure a *Sigh* or two, a *very little sorrow* for our sin past, *confess*, be *absolved*, sin on,

G

and

§. 11.

and so to Heaven. Again, it was the accusati-
 on of Protestants heretofore, || (in their mag-
 nifying of justifying Faith) that the rigidity
 of the *Roman Contrition* drove men to despair,
 and left their Consciences very unsettled, and
 tortured, in not knowing the just measure or
 quantity of it necessary for the remission of
 their sin; And *Bellarmin* spends two Chapters
 (*De Penitent*, l. 2. cap. 10, 11.) to free the Roman
 Church of this Charge; And now a complaint is
 brought against the *Littleness* & easiness of the
 Roman Contrition. How shall it please them?

§. 12. We see Contrition is defined in the Council
 of *Trent*, in order to receiving the Sacrament
 of Penances ---- *Animi dolor & detestatio pro*
peccato commissio, cum proposito non peccandi de
cetero; which purpose is supposed also to in-
 clude an actual cessation from Sin before Abso-
 lution and the Sacrament, for that distance of
 time between our exercising this Contrition,
 and our receiving of the Sacrament; (*Cessatio*
a peccato, nova vita propositum, & inchoatio,
 saith the Council); what more would these
 men have? The Continuation of an actual new
 life? This is that which is to follow the effect
 of the Sacraments, the infusion of *Sanctifying*
Grace, our *Justification*, our new Birth, and Re-
 generation, by them. When Repentance is re-
 quired by Protestants to the Baptisme of the
Adulti, doth it include an actual good life to
 precede such Baptisme? See Dr. *Hammonds*
 description of this Repentance, in his *Practical*
Catechisme, c. 6. §. 2. p. 311. ---- *The resolv-*
ing to forsake sin and live Godly, is supposed be-
fore

fore Baptisme, to make the person capable of it. On the other side, the actual forsaking of sin, is the consequent task of him that makes a right use of the Grace of Baptism for his whole life after. Thus He. And p. 313. *The forsaking of the heart [which he calls a little before a general Cordial removing of sin] is here meant by Repentance [i. e. before Baptism]; and the forsaking in the actions, is that to which the strength is made over [to us] in Baptism.* So he saith 1. l. 3. §. p. 56. --- *That sorrow for displeasing of God, and a real sincere resolution to amend and forsake sin, have the promise of Mercy belonging to them. And indeed, if an actual good life be necessarily required before the Sacraments, before remission of sin, or Justification, for what certain term is it so, before these may be administered or obtained? and is not perseverance also in such a good life necessary, (for, any relapse undoes all)? and then, none are to receive the Sacrament, nor can obtain remission of sin, or Justification, but upon perseverance first; i. e. but in the hour of their Death. But if this Author speaks not of the Act of Repentance, requisite to the Sacraments, or Justification; but of that which Dr. Hammond calls the State of Repentance, or of Regeneration ||, there is nothing more known than this Doctrine of the Roman Church; That there must be not only a purpose, but actual cessation from all mortal sin so long, as there is any continuance of the Person in such a state.*

|| Ib. l. 11
§. 3. p. 54

In the Name of God then, let us here compare together, concerning Repentance or a due

§. 13.

sorrow for, and detestation of sin, and the Living an actual New life, the Doctrine of the two Churches; to see which carries more rigour and severity in it. The *Protestant* Clergy exhort a Person, relapsed after Baptism into a vicious life, for the regaining of Gods favour and pardon of his sin, and for obtaining of Salvation, to a due sorrow for, and detestation of his sin, and a strict reformation of his life for the time to come : (For, a *Sacrament* for any fallen after Baptism, by which they may be restored to the state of Grace, they acknowledge none). Next : If a *Penitent* happen, after such sorrow for his sin, and a new life led for some time (or at least seriously purposed, or promised) happen, I say, to return to his former, or perhaps a more, vicious course, they forsake him not, here; but first they either tell him, that his former faith, repentance, and good Life, obtained not at all for him any remission of his sin, or Justification, for lack of Perseverance (wherein they must hold that none fallen from Baptismal Grace have remission of sin, or Justification, till the hour of their death); and so, that Person remains still accountable to God for his former sins before his last relapse : Or they tell him; that such former remission, and Justification, and Gods Mercy thus despised, do so much the more aggravate this his second fall; and make his present condition worse than his former was, before any Reconciliation. Next, they anew refer him to repentance, and to an actual new life again, for his cure, and the making his peace; because Gods mercies

cies cannot be bounded by them : and this they still prescribe to him in all his relapses, *toties quoties* : though aggravating much such his falls to him, and forewarning him, that Repentance is not to be had, at any time, without Gods Grace ; and that, after so many affronts of Gods mercie, may justly be feared his absolute denial thereof. And, when such a relapsing sinner at last lies on his death-bed, they still exhort him to Repentance ; which they do not deny may be effectual upon a sincere purpose, though without an actual performance, of a good life, where death prevents it. And, the the sick Man professing such a repentance and sorrow for his sins past, as seems to them true and sincere, and upon this, desiring Absolution of them, they give it him : i. e. (as this Author will have it) || --- For his satisfaction they apply to his particular case the promises of pardon in the Scripture. I said, seems to them true : for, as Doctor Hammond * --- Though sorrow for displeasing God, and from thence a real sincere resolution to amend and forsake sin, have a promise of mercy belonging to them : Yet no man can certainly judge [whether his repentance be such], neither Confessor, nor Penitent himself, For 1. the man himself may through self-love take that for Godly sorrow and resolution of amendment which is truly sorrow for his own danger, &c. And 2. the sensitive expression being often as great for the one sorrow, as the other, the Confessor may easily mistake likewise. Thus Doctor Hammond. Yet such Patient, they say, the Confessor may absolve, in hope of the truth of his repentance.

|| Rom.
Idol. p.
183.

* Catech.
P. 56.
I. l. 3. §.

§. 14.

After this manner the *Protestant* Clergy deal with Sinners. Consider we now the *Roman-Catholick* way. Here the Ecclesiastical Governors require of one fallen from his Baptismal Grace by Mortal Sin in the first place Repentance; i. e. not only an hearty sorrow for offending God; but also a firm resolution of a new life; but then, exact also besides this, I say, for such *Mortal* sin, (which only, and not *Venial* sins, as those called by Dr. *Hammond* * --- *Sins of Infirmitie*, *ignorance*, or *sudden surreption*, *acted in matters of little moment*, *reconcilable with a regenerate estate*, do exclude from Gods Grace, and are the necessary matter requiring such a remedy) the repairing to the *Power of the Keyes*, left by our departed Lord to his Successors, which relief God hath provided in case of such relapses; (of which I suppose the Reader hath not forgot what was recited but now ¶. out of St. *Austin*, and out of Bishop *Andrews* too, & Mr. *Thorn-dike*,) and to the *Sacrament of Penance or Repentance*, *Confession*, *Absolution*, and *Satisfaction*: In which it is sufficient, that the Confessor, upon *probable* grounds of the true Repentance of his Penitent, pronounceth Absolution, because, (as Dr. *Hammond* conceded but now) neither he, nor his Penitent, can be *absolutely certain* thereof.

* Pract.
Catech.
l. i. §. 3.
P. 60.

¶ §. 5.

§. 15.

Here, also, such Person is instructed; that the Sacrament, he receives, conferrs more Sanctifying Grace, accordingly as the Suscipient is better disposed and prepared for it; and again, that it is frustrated, and void of its effect,

so

so long as he is defective in a due Repentance. And, that of such a due repentance (Contrition, or Attrition) none can be utterly certain: for so might he be certain of his being in the state of Grace, since the efficacy of the Sacrament *non ponenti obicem* is no way questionable:

And as Bellarmin saith || *Nemo Catholicorum erit, qui non respondeat, posse hominem certo statuere sibi remissa esse peccata, si constet eum seriam egisse, vel agere, penitentiam.* [But saith he

|| De
Justif. 3.
c. 2.

*--- *Hanc propositionem* [Mihi evidens est mea vera Conversio & Penitentia] dico non modo falsam esse, &c. --- And --- Neque potest quis certus esse certitudine fidei se non ponere obicem; cum possit ex ignorantia crassa gerere affectum ad peccatum [and so have a defect in his Contrition or Attrition] Quoting || St. Austin *

* Ib. c. 8.

Quamdiu vivimus hic, de nobis ipsis nos ipsi judicare non possumus, non dico quid cras erimus, sed quid hodie simus. And Innocent. 3. --- *Neminem scire posse, an, ut oportet, egerit penitentiam.* And that is it, that keeps all more prudent Catholics, formerly guilty of great and Mortal sin, in a perpetual exercise of Mortification.

|| Ibid.
c. 7.

* Homil.
35.

He is instructed also, That, where the Sin it self, and the Eternal punishment thereof (the pardon of both which go still together, and necessarily depends on a right Contrition) is not remitted, there neither can be any (nor to any purpose) cancelling of the Temporal. 1. That therefore this is one end of Penances and Mortifications, whether voluntary, or enjoined, and that in the first place, that, if our

S. 16.

for-

former sorrow; for sin were any way defective, & falling short of true or sufficient Contrition or Attrition, these may conduce and help to the perfecting of it, and rendring it such as is acceptable to the Divine Majesty : in which Contrition, and so pardon of sin, and freedom from Hell, lies our chief Concernment. To which end, also, such Penances were anciently given before Absolution pronounced; but are to the same end still as effectual, when performed after it, in case, I say, that such repentance be still deficient.

[Of these Penances, in order to advancing our sorrow for sin into a true and acceptable Contrition, and so by it procuring remission of the guilt of sin, and the eternal punishment, thus Bellarmin. || -- *Opera laboriosa, quæ cum Dei auxilio fiunt a penitentibus sive ex congruo, sive ut dispositiones, concurrere, & prodessè ad culpæ remissionem, & mortis æternæ liberationem, Scriptura & Patres perspicue docent* : Citing that passage of Tertullian || --- *Si de cruciatu Exomologesis retractatis, Gehenna recordemini, quam vobis Exomologesis extinguit.* And thus he speaks || in his answer to Chæmuntius, who with other Lutherans and Reformists contends, that Penances were anciently imposed not for any satisfaction before God and the redeeming and expiation of sins, but only for the preserving of Ecclesiasticall discipline & scandal given to the Church. --- *Cum ipse cum Lutheranis cæteris contendat penitentiæ veterum disciplinæ causâ, non autem satisfactionis coram Deo, & redemptionis, & expiationis peccatorum institutas,*

|| De Penitent.
l.4.c.12.

|| De Penitentia.

|| De Indulg. l.2.
c.18.

*...tutas, tamen fatetur se hoc etiam postremum apud Patres non raro legisse [of which see much in Morinus de Pœnitent l. 3. c. 11. and 12] After which he adds—sed profecto justius erat, novos Lutheranorum errores ex doctrinâ veterum Patrum corrigere, quam ex novis illis erroribus de Patrum doctrinâ & Sententiis judicare. So De Pœnitent. l. 4. c. 12. —Concurrunt & prosunt (saith he) nostra opera penalia ad culpæ remissionem & mortis æternæ liberationem ac dispositiones, sicut actus fidei, &c. And see him else-where * recommending the practice of voluntary Penances for perfecting of their Repentance to those, who desire the benefit of an Indulgence, —Fieri enim potest (saith he) ut aliquando Indulgentia non sortiatur effectum, ob defectum ejus, qui illam suscipit. &c. [i. e. defect of Contrition, without which the Indulgence, how large soever, nothing profits any.] And, for this reason, to obtain the benefit of an Indulgence, are Penances also by the Confessor imposed. And thus Estius || —Satisfactio Christi per se sufficientissima ad tollendam omnem penam: sed Divinitus sic ordinatum, ut illa nobis non applicetur ne quidem ad solutionem pœnæ æternæ, nisi & ipsi per opera quædam penalia Christo compatiantur, And —Sunt, (saith he) Conditiones quædam penales ex parte nostrâ requisitæ ad hoc, ut passio & mors Christi, tanquam plenissima satisfactio, nobis ad tollendum reatum pœnæ æternæ applicetur. And of the Fathers he saith || the same as Bellarmine —Probant manifestius ea loca, quibus satisfactiones pœnitentium iidem Patres extendunt,*

* De Indulgent. l. 1. c. 12.

|| 4 Sent. Dist. 15. §. 10.

|| 1b. §. 13.

& valere dicunt, ad remissionem pene aeternae. [And indeed, till this secured by a sound Contrition, all satisfactions for the temporal nothing bestead us]. See also *Ibid.* §. 14. where
 || 2 Cor. 7. he cites those words of the Apostle ||-- *Qua secundum Deum tristitia est poenitentiam in salutem stabilem operatur.* And the Council of *Trent*, in forbidding to the Priests the imposition of slight Penances for greater crimes, lest so they be partakers of others sins, seems also to intimate, that where only slight Penances are performed, there many times happens to be a defective Contrition for the sins, and so they not remitted, or at least an easie relapse into those sins that are remitted. See more of this matter below §. 58.]

D. Tho.
 Supplem
 q 9. Art.
 1 --Sua-
 rez De
 Poenit.
 Disp. 20.
 §. 5.

§ 17.

1 Cor. 5.
 17.

They tell him therefore, that, when this seeming Contrition, if not so at first, becomes afterward by the help of such mortifications true and sincere, and such as God accepts, then only it is, and not before, that the Sacrament of Penance confers its proper effect, remission of sin, reconciliation to God, & infusion of Grace.

2. Besides this end of Penances, such Penitent is taught the necessity of them on two other accounts. 2. The next *Per modum medicinae*, and *in nova vita custodiam* (as the Council of *Trent*) for curing him of his former diseases and vicious habits, and preventing sin for the future; for mortifying the Body, its Passions and Lusts, and weaning him from such things, the affection to which betrayed him formerly to sin. Which cure, and prevention of mortal sin for the future, and so of our incurring

curring anew the *Eternal punishment* thereof (without which prevention all satisfaction for sin past is but as it were a lost labour, and nothing worth to us, as to our Salvation) is also a special end and design of *Penances*. For (as *Suarez*. || observes) — *In hoc Sacramento magis intenditur salus Penitentis* [i. e. from *Eternal punishment*] & *eius emendatio, quam satisfactio pro peccatis* [temporalis] Quocirca illud precipue debet attendere Confessor ut satisfactionem imponat accomodatam curationi & preservationi a peccatis; in quo oportet ut integritatem, & severitatem habeat: quod si in hac parte sufficienter peccatori provideat, quamvis in castigatione [i. e. in order to satisfaction pro peccatis temporalis] remissius agat, nunquam graviter errabit. Indeed according to the present complexion of Christianity, when the whole world is crouded into the Church, and great sins are grown more universal and common, and as they become more common, so also appear (though they are not) much lesser; and a too facile commutation also of *Penance* hath much relaxed the Churches ancient discipline; & *Absolution* likewise for great Crimes done most-what anciently, only upon some considerable necessity, hath been more usually joyned with *Confession*, the infirmity, shall I call it? or hardness of most penitents relucets now to undergoe so great and laborious Penances as may bear a just proportion to their faults; (i. e. as to removing the total punishment temporal thereof, in this world or the next): and so, if they should think themselves over-charged with too heavy Penances,

perhaps they would do none at all, but neglect and withdraw themselves rather from the Sacraments, and so lose the benefit of Penances also, as they are prescribed them for the cure of sin; and thus, whilst the Confessor endeavours, by the proportionable Penances he prescribes, their release from all *temporal* pains, they, disgusted with it, and so performing no penances at all, would continue in their former Vicious habits, and so incur the *Eternal*; In this respect therefore, considering the modern indisposition of many Penitents, some relaxation of such *satisfactory* penances may be necessary, where Purgatory is the worst of it; and where, with, or without, such penances, Salvation is secure; But for Penances in order to preventing relapses into sin, and as they conduce to the effecting a true Reformation of Life, here a convenient severity is alwaies necessary, and is by all discreet Confessors observed. The effect of which (*viz.* a Sinners amendment of life, and so leaving off sin, and exemption from *eternal sufferings*) is incomparably of an higher consequence, than is the freedom, in such state, from all temporal Purgations.

§. 19.

2 Cor. 7

11

1 Cor. 11.

31, 32

3. This of the second; A third use of Penances is *per modum satisfactionis*; for Castigation and taking revenge on himself-for former Sin; and, by this (I mean, from the application of Christs all-sufficient satisfactions procured thereby) preventing Gods temporal Judgments, and punishment thereof; such, as are removable; for, some punishments of sin (as death) are not so: Of which see more below §. 65.

And

And here also he is taught, that the more Penance, and the more devoutly performed by him, takes off the more of such future temporal punishments; and that, if the Priest impose small punishment for great faults (when perhaps he aims more at the cure of the Penitents sinning for the future, than the expiation of the punishment of the past) that he is not therefore to think himself quitted of all the debt he owes to God, at so easie a rate; and that no whit lesser or smaller *fruits worthy of Repentance* are required by God in the present, than in any past ages: (therefore also are the Clergy charged by the Council of Trent ||— *Convenientes satisfactiones injungere*, and not *levissima quadam opera pro gravissimis delictis*) and that therefore such Penitent, when, perhaps out of respect to his frailness and indisposition, small penances are imposed for great faults, stands still engaged, if he would avoyd the remainder of such punishments; to a further performance of such penal works, as he knows bear some nearer proportion to the weight of his former sins. And—*Quando Confessor leviolem multo penitentiam imponit propter fragilitatem penitentis, quam peccata ejus mereantur, debet illum admonere* (saith Suarez, Ibid.) *illam non esse sufficientem penam; sed propter ejus indispositionem cum illo benignius agi; ne forte ex levitate paria occasionem sumat peccanti; & ut fortasse moveatur ad alias voluntarias satisfactiones assumendas.* And Bel-
larmin De Indulg. l. 1. c. 8.—*Ut plurimum longe plus est, quod expiandum restat per non injunctas.*

|| Sess. 14.
c. 8.

injunctas penitentias, quam quod expiatur per injunctas. And c. 7. §. Ex his— Immo: Sacerdotes cum penitentias imponunt, hortantur penitentes, ut ipsi etiam sponte assumant alias, cum credibile sit impositas non esse aequales criminibus. So Estius 4. Sent. dist. 15. §. 41. — Si Sacerdos officio suo defuerit [injungendo opera levia pro delictis gravibus] vel etiam justa quadam ratione adductus minorem quam pro exigentiâ delicti satisfactionem injunxerit, omnino videtur penitens, qui cum defectum vel scit, vel scire debet, teneri ad satisfactionem aliquam ultra assumendam; idque donec tota satisfactio perveniat ad quandam equalitatem cum pana temporali pro peccatis debitâ; cujus ratio est, quia quamdiu nondum fecit fructus dignos penitentie, nondum satisfecit divino precepto. Matt. 3. 8. And then if another Consideration be added to this, that a less penance enjoined by the Spiritual Judge is (by vertue of the Keys) as much, or more effective, than a greater, that is Spontaneous and arbitrary, which also wants the merit of our Obedience; (all obedience being a kind of Mortification): I say, if this Consideration be added, the imposing of light penances, where are great sins, though it may be to many penitents very acceptable, yet is to them no small damage; and did they well consider their own interest, they would seriously request greater.

§. 19.

Having thus shewed, that this Sacrament of Penance is no such slight business, as this Author represents it, I proceed. After this Sacrament received, and the supposed effect of it, *Justification*, and remission of his former sins;

sins; this Penitent is further instructed, that there is necessary an actual good life, which was before purposed and *resolved*, and an actual cessation from all *Mortal* sin: And that, upon relapse into such sin, and his former wicked courses, this *state* of *Grace* is lost; and he reduced, not into as bad, but much worse condition, than that before his Repentance, and Absolution, by reason, of the *Grace* of God so affronted and despised, and as it were by force ejected; of his great ingratitude to so great mercy; of his sinning now, when by such grace received, he might much more easily have avoyded it; of the breaking his penitential resolutions; lastly, by reason of the great difficulty, from God's *Grace* now justly more withdrawn, of renewing again his Repentance. So that, though, *toties quoties* by the same means repeated, he may possibly rise again from such a fall; (as also saith the Protestant too); Yet, since this rising cannot be without the help of *Grace*, even for the first step of it, *Repentance*, it is justly to be feared, lest this, before despised, be afterward denied.

Lastly, For prevention as much as the Church can, of such dangerous relapses; if their spiritual Confessors have observed in any (notwithstanding what-ever promises made in Confession), after often use of the Sacraments, no such actual change of manners, or cessation from former sins, and reformation of life to follow; the Sacrament for the future to such a one is to be suspended, and not conferred, till the sincerity of his Repentance is further cleared,

§. 20.

ed, and rendred more probable : Especially upon their discovery in any person such ill symptomes as these ; 1. That he hath sinned as frequently after his former Confession, as before it : 2. Hath neglected to use the means for avoyding such sin prescribed him in Confession : Hath not removed or remedied the former occasions, or temptations to sin, to which he hath been advised, or also hath engaged himself : Or, 3. That the sin is of very general practice, from which men are more difficultly weaned. The Sacrament, I say, on such a one not to be hastily conferred, till some actual reformation for a certain time be practised, and some penances used in order to the begetting a sound Contrition, and former bad habits appear some way corrected, and near occasions of sinning removed.—*Ut possit de illius dispositione & proposito vitandi peccata moraliter constare*, saith Suarez. Which cautions of not admitting habitual and often relapsing sinners (i. e. as to Mortal sins) *toties quoties* to the Sacraments occur frequently in the Roman Casuists and Schoolmen. And see the many Authorities to this purpose diligently collected by Monsieur Arnaut in his Book, *De la frequente Communion*, part. 2. c. 45. and particularly, the instructions to Confessors of St. Carlo Borromeo, not long after the Council of Trent, *Ibid.* c. 35. & 38. The Council of Trent also in requiring Confessors not to impose slight Penances for great Crimes, *ne alienorum peccatorum participes efficiantur*, Seems much more to enjoy the non-admittance of a slight profession

See Suarez De
Pœnitent.
Disp. 38.
§. 7. n. 7.
Layman
moral.
Theol. l.
5. tract.
6. c. 4.
n. 10.

cession of Repentance, or amendment of life for great and inveterate Sinners, in order to conferring on them the Sacraments; in as much as a defect in their Repentance or Contrition is much more dangerous, than a defect in their satisfaction; the non-remission of the sin it self, and its eternal punishment, following the one; the non-remission of some temporal suffering only, the other.

This being the proceeding of the two Churches in this matter, Both requiring *Repentance*, and (where life continued) an *actual Reformation*; but the latter exacting much more also, besides these, and laying many other yokes upon Sinners (as to the Sacrament of Penance) which Protestants are not willing to bear; consider, what just cause this Author had, in disparagement of its Laws and Discipline, to speak on this manner. ||—*To what end should a man* [living in the Church of Rome] *put himself to the trouble of mortifying his passions, and forsaking his sins; if he commits them again, he knows a present remedy, toties quoties; it is but confessing with sorrow, and upon Absolution he is as whole as if he had not sinned.* Again, ||—*We cannot but declare to Sinners the necessity of a sincere Repentance and holy life, in order to Salvation.* Again, *—*We believe, that as no man can be saved without true Repentance, so that true Repentance doth not lye meerly in Contrition [or sorrow only] for sins. Repentance in Scripture implys a forsaking of sin, and without this we know not what ground any man hath to hope for the pardon of it. although he con-*

E

fess

§. 27.

|| p. 181.

|| p. 182.

* p. 180.

ness it, and be absolved a thousand times over.
 Hence the doctrine imputed to the Roman-
 Church, wherein his Protestant Reader must
 believe him, is ; in the *first*, that no man needs
 to put himself to the trouble of *forsaking his sin* :
 In the *second*, that there is no necessity of a *sincere*
Repentance, or *holy life*, in order to *Salva-*
tion : In the *third*, that true Repentance (where
 life continued) implies not a *forsaking of sin* ;
 and upon this he *chargeth the Doctrine of the*
Roman Church as prejudicial to piety. Thus
 men write *ad Populum*, and for those that can
 know nothing, but as themselves inform them.
 Now, if these men in these things do speak of
 some matters of Fact, or Practice only, not
 Doctrine ; or of some Doctrines found to be
 held or taught by some in that Church, but not
 owned by *It* ; let them then not censure the
 Churches Doctrine, but such particular practi-
 ces or doctrines. But indeed, should their
 stile run so (as in truth it ought) it could no
 way serve their design, *viz.* the Disswading
 men from such a Churches Communion ; from
 which such *particular* doctrines, or practices,
 cannot justly deter them, because they are such
 things, as none by embracing its communion,
 are obliged to ; and any member of that
 Church may as freely censure, as themselves do.
 But supposing the very worst, that such a harm-
 ful Doctrine did find *many* Patrons, and some
 malignant Doctrine were *very commonly* taught
 in this Church ; yet doth this afford to none a
 just pretence for departing out of it, so long
 as this Church obligeth none to the belief of
 such

such Doctrine; or makes it part of their Faith; and surely these persons that discover such a doctrine faulty, receive no harm by it; nor know they how soon the Governours of this Church (the Divine Providence ever watching over it) may take notice of, and rectifie it.

III. I proceed to the *Third*, The Roman Doctrine (as he relates it) of the Sacraments their conferring Grace *ex opere operato* on whatever subject or Receiver of them, though never so indisposed or unprepared; only if all *Mortal sin be confessed* (he saith not, repented of); and if there be no actual opposition in the will to the Sacrament; as for instance; If a man when he is going to be baptized, resolves with himself that he will not be baptized, or while he is baptizing, that he will not believe in the Father, Son, and the Holy Ghost, || [i. e. that the party in receiving it, resolves in himself against receiving the effect of it]. For the Contrary of this, First, see the exprefs Declaration of the Council of Trent * concerning that Sacrament that most concerns Sinners after Baptisme; the Sacrament of Penance, — *Falso quidam calumniantur Catholicos Scriptores, quasi tradiderint Sacramentum Penitentiae, absque bono motu suscipientium, gratiam conferre: quod nunquam Ecclesia Dei docuit, nec sensit.* To which this Author, though pressed by his Adversary therewith, || returns no Answer. So also, Scff. 7. || See p. can. 7. it saith — *Dari gratiam per Sacramentum semper & omnibus, quantum est ex parte Dei; [but] si recte ea suscipiant.* And can. 6. *Sacra-*

S. 22.

3. Of a right disposition in the suscipient necessary to the Sacrament; its conferring Grace.

¶ Roman Idol: p. 206.

* Scff 14. c. 4.

¶ See p. 102. 2

*menta Nova legis continere gratiam quam significant & gratiam ipsam conferre, [But] non po-
nentibus obicem. This in General.*

Come we to the particular Sacraments, and see what particular dispositions and preparations are required for receiving any benefit by them, 1. For the two *Sacramenta Mortuorum* (as they are called) the Sacrament of *Baptisme*, and of *Penance*, which confer justifying Grace; this Council. Sess. 6. can. 6. (urged by *Bellarmin* long ago to this purpose), declares, that such *Justification* by any Adult, or already having the use of Reason (for we speak not here of Infants) cannot be had, whether with, or without the Sacrament, unless the subject what-ever be thus pre-disposed; that he have 1. *Fidem* (where we cannot but remember the *Fides sola justificat* maintained by some Protestants, but the Council is not content with this). 2. *Spem*, 3. *Dilectionem Dei* [such a one, *quâ illum omnis justitia fontem diligere incipit*], 4. *Odiū & detestationem peccati* (*per eam penitentiam*, saith the Council, *quam ante Baptismum agi oportet*) and lastly 5. *Propositi-um inchoandi novam vitam*: The Council, I say, declares no Justification (which Justification is the *Opus operarium* of these two *Sacra-ments* of the Dead in sin) to be received by any Subject not thus pre-disposed. And for the first of these Sacraments, see here in express terms'—*Penitentiam ante Baptismum agi oportet*: and in the form of Baptisme, the Adult *Catechumen* is first, to profess his Faith and his renouncing Satan and all his works. For the Second, the Sacrament of *Penance*; see the Coun-

Council. *Seff. 14. c. 4.* declaring Contrition (as it is described in what is said on the last point) perfect, or imperfect (called *Attrition*), to be a necessary disposition to the *Opus operatum* of it.

Which *Attrition*, that it may attain the effect of this Sacrament, or Justification; the Council declares also, that it must be (not any *Attrition* naturally flowing from danger, and the fear of punishment; but) an *Attrition* Supernatural, not having its original purely from our selves, but from the *Holy Ghost*; such as is *Donum Dei* * and *impulsus Spiritus Sancti*; that it must also exclude *voluntatem* [or *affectum*] *peccandi*; and contain also a *spem venia* from God; which *spes venia* hopes of receiving a favour, and that done purely for ours and none of his own interest, must necessarily include a love to the *Benefactor*; and though the fear of God is as yet the most predominant in such *Attrition*, and the Council hath not mentioned a love of him here, yet it is sufficient, that the Council hath before, *Seff. 6. c. 6.* affirmed in General, that there is no *Justification*, or remission of sin to be had by any Sacrament without a love of God in some degree, and also hate of sin as offending him; though, this not ascending to that degree of Love or Hate, as a perfect Contrition hath, viz. to a loving of God, and hating sin *super omnia, amabilia, & detestabilia*: therefore Cajetan || on the Question, *An Attritio potest fieri Contritio*, calls *Attrition*—*Imperfecta displicentia peccati, imperfectum propositum non peccandi*;

S. 24.

* c 4.

|| Opusc.
Tom. 1.
Tract. 4.
Q 1.

imperfectusq; Dei Amor. And a little before
~~—~~ *Quā penitentes, in confuso, tam totum tem-*
pus futurum, quam comparationem peccati ad alia
odibila, quam etiam comparationem Dei ad

l. i. §. 3. *alia amabilia, in voluntate sua, habent.* And Dr.
 Hamond in his Catechisme || confesseth, —

|| p. 56. *That, though a bare sorrow and compunction only*
respecting present terrors, hath no promise of mer-
cy, yet if that which begins thus by Gods Grace,
using such terrors for softening the heart, im-
proves farther into sorrow for displeasing God,
and from thence into a real sincere resolution to a-
mend and forsake sin, these superstructions have a
promise of mercy belonging to them, though the
foundation had not : Now such is the Council's
Attrition, Donum Spiritus Sancti. Lastly,
such an Attrition it is (which was said before of

* §. 15. *Contrition *) as none, in his hating sin, and*
loving God, yet can be absolutely certain that
he hath attained that Attrition which God re-
quires and accepts of, for his bestowing the Sa-
cramental effect ; (For otherwise, since this
effect on Gods part never fails to be given to
the rightly disposed ; thus one might be cer-

|| Sect. 6. *tain of his Justification, and his being in the state*
 c. 9. *of Grace, which the Council saith || none can*
be, save by Revelation). The surest sign and
note of such a sufficient Contrition, or Attriti-
on is an actual change and Reformation of life ;
which is the most certain fruit of a truly chang-
ed and converted heart. This of the Pre-dis-
positions in the suscipient necessary to receiv-
ing the effect of these two Sacraments, which
indeed is no such easie preparation, if, as to the
 re.

repentance required in the latter of them, all that be considered, which hath been said in the last Point, and that, which the Council of Trent saith Sess. 14. c. 3. That — *Ad novitatem [vita] & integritatem* [remission of sin, the effect, or *opus operatum* of this Sacrament of Penance] *sine magnis nostris fletibus & Laboribus, Divina id exigente Justitia, pervenire nequam possumus* : and that therefore the Fathers call it, *Laboriosus quidam Baptismus*.

But yet somewhat more than this is required §. 25. as a worthy disposition to the other, called *Sacramenta vivorum*, Confirmation, Eucharist, and extreme *Unction*. For, all these for working their due effect, require the Suscipient to be actually in the state of Grace, at least for any thing he either actually knoweth, or (if not culpably ignorant, either by neglecting to examine himself, or by mistaking the true weight of Sin,) might know, of himself to the Contrary. Which when he knows, before receiving these other, he is instructed to repair to the *Sacrament of Penance*. Now such, as are here supposed to be in the state of Grace, are also supposed to have not only the pre-dispositions for Justification (mentioned before), but the infused habit of Faith, Hope, and Charity.

Only, if the Question be put, whether also, §. 26. for a due preparation, suppose to the receiving the benefit of the Eucharist (to which, beyond any other Sacrament, is required the greatest reverence) an actual and sensible Devotion is alwayes necessary, so that, without their discerning this in themselves, they are to desist from
the

¶ De Sa-
cramen-
tis.
Diip. 7.
S. 4.

* De la
frequent
Commu-
nion,
part 3^e
c. 1.

the other, It is stated by many of the Roman Doctors (yet not by all) Negatively, viz. That the want of this Devotion (or rather of their sense of it, which happens sometimes to the greatest Saints), so they use their best endeavour to acquire it, is not necessary to obtain the benefit of this Sacrament, and an augmentation of Grace. Of which, thus Suarez ¶ against Cajetan—*Doctrina contraria nimis rigida est, ac præter humanam fragilitatem. Cum autem hæc pendent ex Christi voluntate & institutione, pie potius credendum est, sese in hoc humana fragilitati accommodasse; præsertim quia gratia habitualis in homine manens tanta est dignitatis apud Deum, ut vincere possit & superare leves omnes defectus, ac negligentias: & ideo ipsa sola est sufficiens dispositio ad hunc Sacramenti effectum.* And Mounsieur Arnaud * sufficiently rigid in this matter, yet accords — That such persons [i. e. deficient in a sensible Devotion], may approach to the Communion, & do receive the benefit thereof, provided their heart be right towards God, which may be known by their actions and works, which are the fruits of the heart, although they suffer some tepidity from the Aridities and sterilities that hinder them from having those sentiments of Devotion, they desire. If this then, thus circumstantiated, be the want of Devotion, this Author so often mentions as denied by the Roman Doctors to be any necessary obstruction of the benefit of the Sacrament, it is confessed. But note, that such a want of actual Devotion, that is, as is joyned with a desire and endeavour to have it, and con-
sists

consists, mean while, with an *habitual* possession of it (for who hath the *habit* of *Charity*, as all Regenerate have, cannot want that of *Devotion*); and is such, as the Holiest Persons sometimes cannot remedy, and this he ought to have told his Readers together with the other. This of *Devotion*, required particularly to the Sacrament of the *Eucharist*.

Next; If we consider the Sacrament of *Extreme Unction* (because, notwithstanding the Text of Saint *James* || — *Is any man sick among you? let him call for the Priests of the Church, and let them pray over him, anoynting him with oyle in the Name of the Lord*; it hath not escaped this Author's derision) the Condition also, or disposition required in such sick Persons, to receive the Spiritual benefit thereof, is, that they be in the *State of Grace* (as was said before): and this *Unction* is (*si tempus & Infirmi condit'o permittat*) to follow the Sacrament of Penance, and of the *Eucharist* administered before it. Which *State of Grace*, and *Contrition* of such Person, since it cannot be by the Priest certainly known, therefore upon the signs of such *Contrition*, and a desire of the Sacrament, the *Charity* of the Church in such an extremity denies it to none; though working, or not working its effect, according to such Persons' due preparation, known only to God. And again, Since the Priest is not always at hand to apply such Holy *Unction*, when desired; therefore in case that such Person, after such desire, lose his speech, or senses, the application thereof, which is only external, is not thought

§. 17.

|| *Jam. 5.*
14.

fit, for this, to be with-held, because the benefit thereof is conceived to depend on the Persons former pious and penitent inclinations, when enjoying his Reason. This is the plain Song, on which this our Author hath made such a strange *descant*. p. 212. &c, if somewhat to the commendation of his wit ; yet little, of piety.

¶ 28.

Such are the *Dispositions* requisite to the capability of the effect of the *Sacraments*. But now, if in particular that of the Eucharist be re-considered, not as a *Sacrament*, but *Sacrifice*, and the Representative Oblation to God of the Passion, Merits, and satisfactions of our Lord : Here first ; The Council of *Trent* speaks not of it expressly thus, as conferring or procuring any effect *ex opere operato*. 2dly. If the Schoolmen say this, they say it in no other sense of this Sacrifice, than they do of the *Sacraments* ; namely, to the rightly disposed, or putting no obstacle to it, according as the Council, ¶ explaining how it is Propitiatory, saith—*Per ipsum fieri, ut, si cum vero corde & rectâ fide, cum metu & reverentiâ contriti & penitentes ad Deum accedamus, misericordiam consequamur, &c.* [i. e. *Quo Sacrificio cruentum illud, semel in Cruce peractum, representatur, atque illius salutaris virtus in remissionem eorum, quæ a nobis quotidie committuntur, peccatorum applicatur* *] And the Canon of the Mass saith—*Memento Domine famulorum tuorum, quorum tibi Fides cognita est, & nota Devotio, &c.* : In both which we see the Persons, to be benefited, are supposed to be rightly

¶ Sess. 22.
c. 2.

¶ c. 1.

rightly disposed. But Thirdly, For any, though never so *indisposed*, it is true and confessed that the Oblation of the Eucharist, being the most prevalent, and acceptable intercession, and address, mortals can make to his Divine Majesty, may benefit them by way of Impetration, so as do also our *Prayers*; and so in all Ages it hath been ever solemnly offered unto him, as for all our necessities, and for all persons, so for such impenitent and indisposed; that God would give them Repentance, and other necessary dispositions for the receiving of his sanctifying Grace, and remission of their sin; and many times such Oblation hath its effect, (as also have our *Prayers*) to the procuring such a mercy of Gods Grace for them [*Hujus quippe oblatione* (saith the Council)] *placatus Dominus gratiam & donum penitentiae concedens, crimina, & peccata etiam ingentia dimittit*]; But this effect, as to particular persons, not affirmed to be constant, or never failing. And this *Bellarmin* answered long ago, in expounding the language of some Schoolmen concerning the Mass profiting the indisposed—*Loquuntur* (saith he) *de Sacrificio, non de Sacramento, Porro Sacrificium prodest impenitentibus per modum impetrationis; quia impetrat illis conversionem, & penitentiam: quomodo etiam orationes nostrae, licet non tam efficaciter id faciunt.* And as this Author, p. 204 hath mentioned this Answer, so in reason he should have told us his Exceptions to it.

To leave this Sacrifice (to which, and the benefits thereof, Protestants are great Strangers,

|| *Ibid*
c. 2.

|| De
effect *Sac*
ram l. 2.
c. 1.

c. 29. 7

nor sensible of their loss), and return to the *Sacrament*. Of these it hath been shewed, that all, for producing their effect, require a subject rightly disposed: Next, These Sacraments are said to produce their effect, (though only on persons rightly disposed) *ex opere Operato*. 1st. In opposition to any necessary dignity, Sanctity, or Merit of the *Minister* thereof, expressed in the 12th. Canon of the Council of

|| Sess. 7. *Trent De Sacramentis in genere*, || against that Proposition of *Wicleff* and his followers, and some other Reformits mentioned by *Soave*, p. 233 — That a bad Minister doth not confer the Sacrament — *Si quis dixerit, Ministrum in peccato mortali existentem, &c. non conficere, aut conferre Sacramentum, Anathema sit*. 2^{ly}. *Ex opere operato*, In opposition to the dignity, or the merit of the Receiver of the Sacrament; which Sacrament worketh its effect on a subject, though not indisposed, yet by no such Disposition meriting it. So *Gabriel*

|| 4. Sent. Biel || — *Præter exhibitionem signi foris exhibiti non requiritur bonus motus in suscipiente, quo de condigno, vel de congruo, gratiam [Sacramenti] mereatur: Sed sufficit, quod suscipiens, non ponat obicem; [or, where an obice is, have such boni motus, as may remove it. See him Ibid. Dist. 14. q. 2.]* 3^{ly}. *Ex opere operato*, In opposition not only to merit, but any disposition at all in the receiver, i. e. so, that no disposition, though necessary as a *causa sine qua non* to the effect, or as to removing some obstacles that may hinder it, yet is the *efficient*, or *instrument* at all, actually conferring, or immediately con-

conveying the Sacramental Grace, but this is solely the *opus operatum* of the Sacrament.

[And of this speaks the Eighth Canon of the Council of Trent * (nor hath *Cassander* applied any other sense to it, as this Author pretends he hath)]. The words are — *Si quis dixerit* * Sect 7.

per ipsa nova legis Sacramenta ex opere operato non gratiam, sed solam fidem divina promissionis ad gratiam consequendam sufficere, Anathema sit. || P. 209.
against that proposition of the Reformers mentioned by *Soave*, p. 264. — That by the Sacraments Grace is not given in vertue of the administration of them, called *Opus Operatum*, but that it sufficeth [for obtaining such Grace] only to believe the promise [of it]: and against those Reformed Propositions set down before by him, p. 233. — That the Sacraments are not necessary; but men may attain the effect of them by Faith only. — And — That the Sacrament hath never given Grace or remission of sins, but only the faith of the Sacrament. In which Eighth Canon the Council affirms — *Solam fidem non sufficere*; not as if Faith were altogether needless to such Sacramental effect; for therefore, it saith, *non solam*; but not it alone sufficient without the Sacrament; without it, i. e. as it solely *ex opere operato* conferring the Grace, to which Faith also at the same time necessarily pre-disposeth.] 4ly. *Ex opere operato*, in opposition to any *dispositions* as necessary at all in the subject; but then, these School-men do mean of *Infants*, not of *Adults*; because in all these last, there is an Obstacle of *Mortal sin* to be removed; and this cannot

possibly be so, without the dispositions of *Faith* and *Repentance*. 5ly. *Ex opere operato*, In opposition to the Sacraments of the *Old Testament* in which, Grace is said to be received from the disposition of the Suscipient called *opus operantis*, which was then signified also by these Sacraments, but not *conferred*: The contrary whereof is verified in the Sacraments of the *New*

6. 30.

Now, if things be found as they are here related, I desire his Protestant Reader would consider with what integrity this Author doth affirm, p. 202. this to be the Doctrine of the Roman Church—*That the efficacy of Sacraments doth not depend upon the preparation of the receiver, but the bare administration, or the external work done.* Again, p. 203.—*That the Sacraments of the new Law do confer grace ex opere operato, i. e. by the thing it self without any dependence therein upon the internal motion, or preparation of mind in him that doth partake of them.* Again, how faithfully he deduceth, from Bellarmine, saying, *That the Catholicks do not wholly exclude preparations in the receiver, but only ab efficientia from the efficacy of the Sacramental Grace*, p. 204. *That the Efficacy of the Sacraments [which as I understand him is their actual producing such an effect] in conferring grace, doth not at all depend upon the qualification of the receiver.* Again || — *That the preparation of our minds for the use of the Sacraments is unnecessary.* For if grace (saith he) be effectually conferred by the force of the bare external action, which is acknowledged by them all, what need can there be of a due preparation of
mind

|| p. 206.

mind by the exercise of Faith, Prayer, Repentance, &c? From all which his conclusion is that the Roman Doctrine obstructs the sincerity of Devotion. In all which expressions, if this Author means, that according to the Roman Doctrine no qualification or disposition in the Suscipient is the *instrument* that effects or confers the Sacramental Grace, it is true, but nothing to his purpose, or to his conclusion drawn from it, viz. That such Doctrine obstructs Devotion: But, if he means that such disposition is not the *efficient* cause of such Grace, and therefore it is not necessary at all to the effect, (as his words sound), it is indeed much to his purpose, and infers his conclusion; but is most untrue. For many things are necessary to an effect, besides the *efficient cause* thereof. To make use of an instance, himself mentions: Fire is the only *efficient* of the burning of wood, not the *driness* of the matter, yet is *driness* in the wood, as well as heat in the fire *necessary* to the effect. And one may as truly argue in this, as he doth in the other; If the burning be effectually [*i.e.* efficiently] wrought by the fire, what need can there be of dryness in the matter: Or, the efficacy [*i.e.* the efficiency] of the fire in its burning doth not at all depend on the qualification of the matter; or, such qualification concurs not to the efficiency, therefore such qualification is to such effect, no other way, necessary.

Secondly, Consider with what truth he relates, p. 206. — That Catholicks, when saying the internal disposition of mind is necessary to re-

§. 31.

remove impediments, do not mean by this internal disposition the exercise of Faith, Prayer, Repentance, &c. by no means saith he [when as Bellarmin, in that Chapter, this Author cites, and therefore read, saith the expressly contrary, and that six or seven times over to this purpose — *Opus operatum excludere fidem & motum internum ab efficientia gratia Sacramentalis, non tamen excludere simpliciter fidem & motum internum* [or in other places, *fidem, & penitentiam*], ita ut Sacramenta (ut ipsi calumniantur) conferant gratiam accipientibus ea sine fide, & sine interna conversione cordis] : But (saith he) they mean: That there be no mortal sin unconfessed; [Now, such mortal sin may be confessed without Faith, or Repentance, or any other disposition to remove the obstacle of such mortal sin: And next] That (saith he) there be no actual opposition in the will to the Sacrament [which he explains thus] : As for instance, when he is going to be baptized, he resolves with himself that he will not be baptized, or while he is baptizing, that he will not believe in the Father, Son, and Holy Ghost. Thus he. Now, if any reflect on what we have proved before, is this ingenuous dealing? Is not this writing *Controversies* for Ladies, for Women, for Laicks, and such as cannot, or, from a contrary interest, will not make a search into the truth of his Relations?

See again, what fidelity he useth, p. 209. (after his rejecting the common Doctrine of the Roman Authors, to search that of the Roman Church rather in the Council of Trent)

in

in his citing of the Eighth Canon of the Seventh Session thereof to this purpose: That it affirms the Sacraments to confer Grace *ex opere operato* so, as to render Faith, or other dispositions in the receiver needless; and mean while concealing one half of the Canon, that plainly shews the contrary.—*Si quis dixerit per ipsa nova Legis Sacramenta ex opere operato non conferri gratiam*, so farr he repeats it; *sed solam fidem divinae promissionis ad gratiam consequendam sufficere*; this he omits; and the *Sola* is not at all considered by him. As if, from the Catholics saying, *Sola fides non justificat*, he should prove that they hold Faith not necessary at all to Justification: What this Canon opposeth, and how it is distinguished from the Twelfth; I think I have given a satisfying account before||: ¶ 15—19. Yet, after this, see with what a strange confidence he concludes ¶ p 211. — *I dare now appeal* (saith he) *to the most indifferent Judge, whether what I objected to them concerning the efficacy of Sacraments, whether the minds of the receivers of them be prepared, or no, were not so far from being a calumny, that there is not so much as the least mistake in it: if the doctrine of the Council of Trent be embraced by them. Thus he—Tergens os suum dicit, non sum operatus malum.*

Bellarmin, and the Roman Writers affirm, ¶ 33. that this truth, *That the Sacraments are the instrumental cause of conferring Grace, is Divine Revelation*: and Bellarmin spends two Chapters in producing the Scriptures that evidence it; and so saith, *That the particular way or manner of their conferring Grace is a thing*
G not

not necessary to be determined, or understood; no more than that of the *Trinity* is, or of several other Articles of Faith. Yet, Here see p. 204. how solicitous this Author is to be informed of the *manner*, as if the whole issue of the business depended on this; whether the Sacraments be *physical or moral causes*; whether by a power *inherent, or assistant*; whether they produce *Grace, or only the union of it, &c.* and, how candidly, he declaims against the imposing such absurd, unreasonable, and unintelligible things to be believed; and brings in the *Alcoran*, and his *wit-conferring Cap* to be admitted with the like credulity: But takes no notice, that such *effect* is proved, (or pretended by these Catholick Authors) to be *Divine Revelation* (which they will not allow to the *Alcoran*, or to his *Cap*); nor shews he the falsity of such an assertion in the disproving of their Texts urged for it.

§. 24.

The Roman Doctors affirm, that, so one be in the state of Grace, and so have the *habit* of *Charity*, and consequently that also of *Devotion*, an *actual or sensible* devotion, provided he use his best endeavour to be so devout, is not necessarily required for receiving the benefit of the Sacrament; (and the reason is given by them, because this indeed seems too rigorous, and would cause too many scruples in mens minds concerning the preparation of a right devotion.) See this matter thus stated by *Arnauld's Adversary* || who is held to speak the most diminutively of a necessary preparation. — *This is the Doctrine of the Saints* (saith he)

|| *Arnauld*
de la
freq.
Communion.
page 31
et p.

he) that a man that hath not the devotion, and fervor of Charity he desireth, but seems tepid to himself, is not obliged therefore to abstain from the Communion; provided, he endeavour his best to excite himself to devotion, and humbly presents himself in hope of benefit thereby. And again, c. 9. One often thinks he hath no Devotion, and yet ceaseth not to have it. True Devotion is not a certain facility to apply ones self to it; and a contentment that one resents from it; but it is an effective will and desire to please God. Now the Communicant here, being required by these Doctors to be in the state of Grace, and to use his best endeavour to be also actually and sensibly *Devout*; see how ingenuously this Author conceals these two circumstances, and chargeth on them the admitting persons to the benefit of the Sacraments that are impenitent, and void of any Devotion, p. 207.—*If want of devotion (saith he) doth not hinder Grace being received, what arguments can men use to persuade persons to it? who will undergo so strict an examination of himself, and endeavour to raise his mind to a due preparation for the participation of Sacraments, if he knows before hand that he shall certainly receive Grace by the Sacraments without it? [i. e. without an endeavour to raise his mind to a due Devotion. But what Roman Doctor teacheth this?] Again, p. 211.—Whether one have any Devotion or no, he is sure of Grace, if he doth but partake of their Sacraments; and need not trouble himself much about Devotion, since his work may be done without it. Never any Doctrine was certainly better con-*

trived for the satisfaction of impenitent Sinners, than theirs is, [representing the indevout and the impenitent, as the same; the indevout, through infirmity, or through neglect, appearingly, or really, all included.]

§. 35.

The like integrity this Author useth in his relation concerning *Extreme Unction*, and its effect, p. 212. where he saith—*Not so much as the use of Reason is required for the effect of the blessed Sacrament of Extreme Unction.* And then descants ||—*A hard case for those who dye in mortal Sin ! for if they could but express any sign of contrition by the motion of an eye or a finger, all were well enough, and they are sure to receive Grace.* And p. 214.—*To make all sure at last, the Exereme Unction very sweetly conveys grace into them, whether they be sensible or not.* Whereas in candid and serious dealing, instead of jesting, he ought to have represented the Roman Doctrine thus : 1. That for the Application of this Sacrament, the use of Reason in the Suscipient is not necessarily required, if the person immediatly before, when having the use of Reason, appeared Contrite, and desired it. ||—And 2. That all such persons only, as have that true and acceptable contrition (known only to God) whereof they give external signs, do receive Grace, or the effect of this Sacrament, but no other. Let this suffice for the Third Point.

|| See before §. 27

IV. For'the Fourth Point. The easiness in the Roman Church, by this feat of the *Sacraments ex opere operato* remitting sin, and conferring Grace, to change the *Eternal punishment* of sin, which is surely remitted with the sin it self, into a *temporal* one; or to change Hell-torments into those of Purgatory; and then the easiness of getting out of these too, with a little *money* or *friends*. See *Rom. Idol.* p. 185, 186. The contrary of this, viz. That the procuring the pardon of *Mortal Sin* committed after Baptisme, and consequently of the *eternal punishment* thereof (these two being alwaies remitted together) is no such easie thing, hath been amply shewed in the Vindication of the *Second* and *Third* Point. The Subjects of the Roman Catholick Church then are in this matter thus instructed: 1. That the due effect of the *Sacrament of Penance* (repaired unto by such delinquent) is necessary to the Remission of such sin, and its *Eternal Punishment*. 2. That this effect is not conferred on all that are Confessed (as this Author seems to take for granted that it is ||) but only, among these, on the rightly pre-disposed by *Faith*, and a true and acceptable *Repentance*. Which Repentance includes not only sorrow for sin, but an *actual amendment* of life, and *ceasing* from sin (where life longer continued): and for the sorrow, — *Sine magnis nostris fletibus, & laboribus, divinâ id exigente iustitia, ad hanc novitatem, & integritatem* [viz. remission of sin, and former state of regeneration] *pervenire nequaquam possumus*, (saith the Council of *Trent* ||). 3. That when all is done, the person is not ab-

S. 36:

4. Of the
Eternal
Punish-
ment of
Sin, not
easily
changed
into a
Temporal.

|| See p.
206. 498.

|| Sect. 14.
c. 2.

solutely certain that he hath attained such a worthy and sincere Repentance, Contrition, or Attrition, as infallibly receives the effect and benefit of the Sacrament. 4. That, if there should happen any defect therein, the best way to compleat such *Contrition* (*ad prætorum peccatorum vindictam & castigationem*, saith the Council *) is the exercise of much *Penance*, and *Mortification*; and the surest sign of such *Contrition* compleated, is, a change of life, and perseverance therein; and the surest means, again, for such perseverance (*ad novæ vitæ custodiam, & infirmitatis medicamentum*, saith the Council ||) are *Penances* and *Mortifications*.

* Scilicet 14.
c. 8.

|| Ibid.

§. 37.

5. As to *Penances* their removing or taking away punishments, and so just *Indulgences* of Penance doing the same, They are taught;

First, That no such Indulgence relays at all to quitting the punishment *Eternal*.

Secondly, That no *Penances* or *Indulgences* are beneficial to the removing any *Temporal* punishment, so long as the person, by his sin unrepented of, is still liable to the *Eternal*: and, suppose they were, yet this infinitely greater debt still uncanceled renders the discharge of the other not valuable.

Thirdly, That the remission of the *Eternal* depends chiefly on the *sincerity* of their Repentance and Conversion to God, and change of life; as hath been shewed before. And this thing (*viz.* lest by any defect of these, there should be some flaw in the pardon of the *Eternal* punishment), keeps all pious Sons of this Church perpetually on their guard (notwith-stand-

standing what-ever *Indulgences* are passed concerning the *Temporal*) to make good on their part the *conditions* that are required from them for the cancelling thereof. And if by the Money and Friends this Author speaks of, as a means of evading these punishments, be meant *Alms-deeds*, and *other mens Prayers*, it is granted; That, both for the procuring *Grace*, and the *Remission* of *Sin*, and of these *punishments* attending it, they help much. And in this respect granted again; that the Rich, both as to giving *Alms*, and by them procuring the intercessions of such as are relieved, have a great advantage. And very fit they should; having so many disadvantages, and running so many hazards from their *Wealth* other waies. But then the *Poor* are no way inferiour to them; who, as they want the *one*, so are freed from the *other*. And we are told by our Lord, that more Rich incur these *Eternal* or *Temporal* punishments by the *Temptations* of their wealth, than escape them by the *Charitable* distribution of it.

From these things it appears, that, how easie §. 38. soever the releasment of such punishment is amongst *Catholicks*, it is made much more easie, or less difficult; among *Protestants*. For, 1st. For *Sin*, and the *Eternal* punishment; if *Protestants* require *repentance*, *sorrow for sin*, and an actual *change*, or *reformation of life*, *Catholicks* (as hath been shewed §. 10, &c.) require also these, and much more; namely, a necessary repair to the *Sacrament* of *Penance*, *Confession*, *Absolution*; and for the greater securing of their

Cont.

Contrition, or Repentance, of which none can be absolutely certain, fletus, labores, penances, mortifications, and dignos fructus penitentiae; and these not only ad nova vita custodiam, but ad praeatorum peccatorum vindictam.

2 Cor. 7. 2ly. For the Temporal punishment, 1. Catholicks hold after the Eternal remitted, such a punishment to remain still uncanceled; Protestants deny it, and throw all punishment whatever into the Pardon of the Sin; and as soon as the sentence—*Dominus transulit peccatum tuum* is past, clear all accounts. 2ly. Catholicks hold many faithful Souls, such as have been more imperfect in their repentance, and negligent in Christian-duties here, (as it must be granted of those, who all find mercy, some are much more than others,) to be detained after death for some time in a state of Purgation; Protestants send all, (that go not to Hell, and the greatest misery) straight to Heaven, and the most supreme happiness. 3ly. Catholicks make divers Penances and Satisfactions, imposed, or also voluntarily assumed, necessary for the discharge of such temporal punishment, that by judging of themselves they may prevent that of God: But Protestants, by denying such punishments, have also no need of such Penances, and so release them to their Subjects.

2 Sam. 12.
13.

1 Cor. 11.
31.

4. And lastly: If, in some of her Indulgences, the Roman Church is said by them to sell these Pardons of Temporal Punishments very cheap, the Protestants give them to all for nothing. This of the 4th. Point.

V. Come

V. Come we to the *Fifth* : The *Roman* §. 39.
 Doctrine concerning *Indulgences* ; charged by 5. Of In-
 this Author || with many *gross Absurdities*, and dulgence
 as *excusing Roman-Catholicks* from performing beneficial
 the best parts of their Religion : i. e. (saith he) only to
 enjoying Penances, accounted among them fruits those in
 of true Repentance ; severe mortification ; the state
Fasting, frequent Prayers, and Almes of Grace.
|| p. 518.
* p. 526.

To the Contrary of this, I shall shew to his abused Reader, That neither the Absurdities pretended by him, nor the omission of any necessary Duty follow either from the Roman Doctrine of *Indulgences*, or the commonly allowed *Practice*.

And 1st. For the Doctrine of this Church ; If this Author had done her justice so far as to accuse or question no more than what he found to be her doctrine in her Councils concerning this point ; and, if he had said here for righting the Church, what he hath said else-where, || || p. 209.
 when for his own advantage : That though some Testimonies of particular persons may be produced [for several opinions] yet we must appeal for the sense of this Church, to the Decrees of its Councils ; how many leaves might he have spared from his discourse on this subject as wholly impertinent ? Indeed so compendious and cautious have the Church's Decrees been in this matter, as that those Protestants,

H who

* C. I §. 3.
P. 39.

who complain at other times of her oppressing their Faith with a multitude of *Credends*, here accuse her silence & reservedness. So Doctor Taylor observes in his *Diffusive* *. That because the *Doctrines* were so dangerous, uncertain, invidious, by the advice of the Bishop of Modena, the Council of Trent left all the *Doctrines*, & all the Cases of Conscience quite alone, and slubbered [or, better, passed over] the whole matter in this Question in general, and recommendatory, terms — That they established no *Doctrine*, neither curious nor in-curious; nor durst they [i. e. the Council, bold enough in other matters] decree the very *Fornication* of this whole matter, the Churches *Treasure*. [And so all this our Author's Questions about this *Treasure*, which amount to Ten of the Fifteen Queries he proposeth, p. 518, &c. and saith — That when he once seeth those Questions satisfactorily answered, he may then think better of our *Doctrine*, are beside the purpose, and to be cancell'd, if he intends only to encounter the professed *Doctrine* of the Roman Church. But we on the other side say, That these men deal not fairly, who, for defending their discession from the Church of Rome, and from the Communion of their Fore-Fathers urge such *Doctrines*, as none, in staying in this Communion, are obliged to maintain; and that the less this Church hath determined or required our assent to in this point, the more freely may any, holding what ever seems to him the most probable, submit to her *Decrees*; and hath the less cause to accuse, or reproach her.

All

All then, that the Council hath stated and asserted in this matter is this ||, (as Doctor Holden, F. Veron, and others have observed, who have endeavour'd for the frustrating such Discourses as these, to sever points of Faith from School-Opinions) — *Indulgentias conferendi potestatem ab ipsomet Christo Ecclesie concessam fuisse, atque hujusmodi potestate antiquissimis etiam temporibus Ecclesiam usam fuisse: Hunc usum Christiano populo esse maxime salutarem, & Sacrorum Conciliorum autoritate probatum & in Ecclesia retinendum: Hosque Anathemate Synodum damnare, qui aut inutiles esse asserunt, aut eas concedendi in Ecclesia potestatem esse negant.* This is all the Council hath determined. And upon this, F. Veron in his Rule of Catholick Faith || justly contends — *That no more ought to be proposed to separatists to be believed, than what the profession of the Catholick Faith, and the General Councils engage them to. That it is sufficient to render one a true Child of the Church, if he submit to these; and that other Questions, wherein the Council is silent, are impertinencies and digressions.*

Now, because the Council in this her Decree, we see, defends her present Doctrine and Practice by that of Ancient times, and by what is approved in former Councils, if we look into Antiquity concerning this matter, we may there easily discover thus much.

1. That severe and long Penances were then imposed on greater sinners some way proportionable to their faults; and these not only for satisfaction of the Church, and the Scandal ma-

§ 40.
|| See
Con.
Trid.
Sess. 25.
Decr. de
Indulg.

|| c. 17.

§. 11.

ny times given to it in publick sins, but chiefly for the Satisfaction of *Gods Justice*, and appeasing his wrath, for Reconciliation unto Him, Remission of their sins and Eternal punishment due thereto, and for begetting in them a true and solid Repentance, and Contrition for their Sin, and so for saving their Souls. For which I refer the Reader to what hath been said before, §. 16. and the many testimonies of the Fathers collected by *Morinus De Penitent*, l. 3. c. 11, & 12,—and l. 10. c. 24. To which effects these *Penances* were esteemed very advantageous; and though not, as to all of them, any proper Satisfaction, yet a means very beneficial for perfecting the Sinner's Repentance, and Sorrow for sin, and procuring the application to them of the Merits and Satisfaction of Christ: *Gods Mercy* and *Justice* still accompanying one another, as in respect of Christs sufferings, and satisfactions, paid for our sins by Him; so in respect of some temporal sufferings of our own, either freely offered and tendered by our selves, or, if not Prevented by these, inflicted on us by God to such a degree as seemeth meet to his Divine Majesty.

§. 42.

2. We may find; That there were, then, sometimes *Indulgences* granted of such *Penances*, all, or part, to some Persons, thought rightly qualified for them, upon certain just causes of a greater advancement of piety, and Gods Glory and Service thereby; either in respect of such Persons private, or some other publick, and greater, good. Which *cause* was thought a sufficient motive for such a relaxation

on, and prevalent with God for ratifying such indulgent act of the Church-Governors (to whom our Lord hath committed in his stead the power of binding and loosing Sinners) ; whereby the same punishment of sin, due to the *Divine Justice*, is presumed to be remitted by God to persons, if being, as they appear, sufficiently contrite, upon such *Indulgence* granted, as would have been upon the *Penances* performed : for, else, if such punishment in Gods Court (and not only that of the Church) had not been taken away by them, the *Indulgence*, conceded as a favour, would have been really much to the Penitents loss ; whilst, after it, those heavier punishments remain to be inflicted on, and undergone by, them, from which their much easier Penances (if not indulged) would have discharged them : And so this power of the *Keys* would have been rather to Destruction than Edification.

To come to some Instances. Such was Sr. *Paul's* Indulgence, or Remission (*in the person of Christ* as he saith, || or by the Commission of *Quorum remisistis* *) of part of the Penance that was formerly imposed by him upon the incestuous *Corinthian*, as for the scandal given to the Heathen, and the Church, so also chiefly for the *saving of his Soul*, 1 Cor. 5. 5. Yet such remission of them was not without several just *Motives*, inciting the Apostle thereto, and which he judged more acceptable to God; & so, more effectual for procuring the application of Christs Merits for this Sinners pardon, than the remainder of his Penance, had it been fulfilled;

S. 43.

|| 2 Cor. 2.

10.

* Jo. 20.

23.

Such as were the gratifying the Intercessions for this person of the *Saints* in *Corinth*; and preventing their apprehensions of the Apostles too great severity; the excessive sorrow and confusion appearing already in the Penitent; and least perhaps through a despondency of mind he should throw off the *Christian* Faith, and abandon himself to vice; in all which the Apostle saw *Satans* wiles, See 2 *Cor.* 2. 6, 7, 11.

§. 44.

Such, again, were the *Indulgences* used in the Primitive times upon several (judged by them) just causes moving the Church - Governors thereto, either for the private good of the Penitent, or publick of Religion. 1st. Such anciently were, in respect of the private good of the Penitent. 1. An extraordinary diligence and fervour in their performing Penance, producing in them a great reformation, &c. and so this seeming sufficient for quitting the remainder of their debt; in the Indulgment of whom was also a publick good intended, that so the negligent might, hereby, be excited to like fervor, upon hopes of like favour. 2. The pusillanimity, or weakness, or temptations of the Penitent, whereby it was feared, that he might through despair sink under the burden laid upon him, or throw it off his shoulders, revolt to Heresie, or Gentilisme. 3. In times of great persecution, the better fitting and arming of the Penitent for *Martyrdome*, by his receiving a reconcilment to God and the Church; and, after it, the *Holy Communion*; and the same also was done in his being exposed

to any other eminent danger of death, by sickness or otherwise; in which necessity, *Ab-solution*, and the *Eucharist* were administred, though the *Penance* unfinished: (As still the inability of any further doing *Penance*, to such persons as are supposed contrite, and otherwise well disposed at the hour of death, is thought a sufficient ground of an *Indulgence*.) 4. Sometimes also some *Heroical Act* of the Penitent was accepted instead of further *Penance*: As persons returned from *Heretic* were usually received into the Church upon easie terms, and without exacting from them the *Penances* due to so great a sin, both for other reasons tending to advancement of *true Religion*, and for the great Confusion such persons exposed themselves to in the publick confessing and renouncing their former Opinions; and professing of that Faith, they had before censured and condemned; *Errors* that prejudice our *understanding*, being with much more difficulty acknowledged by us, than those *Sins* that are only the exorbitancies of our *Passions*. So sometimes the *Lapsed*, after their having denied Christ, in their returning boldly to confess and suffer for him, were for this indulged all the *Penance* imposed for their former lapse. ||

|| See Morinus, l. 9

c. 14.

2. Again, Such Causes or Motives in respect of the *publick good*, anciently was the honouring of *Martyrs* (i. e. such who had already suffered loss of goods, limbs, tortures, for the Christian profession, or were imprisoned and destined to such tortures) in conceding *Indulgencies* of their *Penance* to such persons, for

for whom these petitioned, or gave their *commendatory Letters*, or Tickets; and for whom these Martyrs promised their Intercessions with God; and this done by the Church, to shew the power and value which she believed such sufferings and intercessions to have with God; and hereby also to encourage many others to *Martyrdom*. Such also was the preventing of the growth of *Schismes*, and the enlarging of the Catholick Faith in the receiving of Hereticks usually into the Church with much indulgence, and not clogging them with such great Penances as such a Crime deserved || to encourage more to come in, and prevent their further infecting of others.

|| *Ibid.*
l. 9. c. 8.

§ 4.

Now, a strict correspondence to such *ancient* customs have the *latter* times of the Church observed (in their continuing of *Indulgences*) in these two principal points; 1. that such *Indulgence* be to a person *rightly disposed* by Repentance, so far as the Church can judge of it; otherwise without this, as no remission of Sin, so no reason to expect such divine relaxation of punishment to a yet impenitent Sinner. And 2. next, That there be a *just* and weighty *Cause* for granting it; else it would quite ruine the *Churches* Discipline, and abuse the power she is intrusted with, to remit the Penance, and expect that God should withdraw such punishments, and change that ordinary course of his justice, by which he makes men sensible of his hate to Sin, upon any light and frivolous *Motives*, which may daily occur. *That there be a cause*, I say not, exactly the same alwaies with

with those ancient, forementioned, (a thing not necessary; for the Ancient also, we see, were various); but *just* still, and judged proportionable to the quality of the Indulgence, as theirs was. In latter times then, (after a much remisser imposing of Penances for great crimes, than was anciently, because of the hardness of mens hearts; and a reluctance to receive, or bear them; When once *Commutations* of Penances were become more in use, and Absolution frequently, in great offences also, was joyned immediatly with Confession, and the Penance deferred till afterward,) In these latter times, I say, such Causes have been a setting the Penitent, instead of such Penances declined by him, (which though now not enjoyned, yet now are as much, as anciently, due from him as to the satisfying of the Divine justice), upon some other acts of piety or devotion, more willingly performable by him; and these especially such, as, by their tending to some publick and eminent good, may be more acceptable to God, and proportionable to the relaxation of such Penances. Such as are the enjoyning of *Almes, Prayers, Fasts, &c.* for averting some imminent Judgment, or danger from the Church; for the conquering of Infidels, and the Churches Enemies (such was the recovery of the Holy Land); for converting of Hereticks, for relief of the Poor, in some time of great distress; for the building of Churches, Hospitals, or other pious Benefactions, where much necessity of them: And, among the rest, this motive, not the least considerable, (men-

I

tioned

tioned also by *Bellarmin De Indulgent*, l. 2. c. 18.) namely an excitement of the people to Contrition, and Confession, to Prayers, and doing Penances now, (when they reject these any way proportionable to their faults, and as satisfactions of the Divine Justice) at least for the gaining of the *Indulgences* (which are by them supposed a much easier relief) : the procurement of which Indulgences hath been much used by many wise and Holy Prelates; as namely, by *St. Carlo Borromeo*, to this purpose; and *Ipso usu constat* (saith *Suarez*) *gratiam & favorem Indulgentiarum multum conferre ad Spiritualem profectum fidelium, ut melius ac frequentius a peccatorum vinculis liberentur*; That men, that are not already in the state of Grace, may, by their preparation for the benefit of the *Indulgence*, be brought thereto; and so, after a remission of the Eternal punishment by their Contrition, and the power of the Keys, be also, by this favour upon some pious work, discharged of the temporal, or at least of some part thereof.

S. 46.

In these two things therefore, *a worthy person to be indulged* and *a just cause of such indulgement*, the *present* use of Indulgences runs parallel with the *ancient*. And then the present difference (which is confessed) between the latter and former times, 1. One, that the former were Indulgences of Penances enjoined; the present of the *self-same Penances in the same measure* due to Gods justice (and to be paid now, as much as then, for obtaining from him a relaxation from such punishment;) but,

but, for the Penitents indisposition, after a long desuetude of such a practice, not enjoyned now, as formerly. 2. The other, that those were usually granted to *some* particular persons, appearing penitent; these indefinitely to *all*, but upon the same condition, that they be penitent (which also they must testifie, by their repairing to the *Sacrament of Penance*,) otherwise, they are taught, that they receive no benefit thereby. Now a difference in these, I say, seems to alter nothing in the substance of Indulgences; and, the one way to be as necessary to the constitution of the present times, as the other was of the ancient.

The Church's Doctrine about Indulgences thus delivered; As for many other Questions, touching the manner how these Indulgences benefit the receiver, whether by the way of *Ab-solution* or *Solution*; whether with or without a Counter-satisfaction paid to Gods Justice: and this when, or how, or by whom, paid, & the like, the present Church is no more concerned to state them, than the ancient; and what absurdities therein may be thought to press or prejudice the one, will as much the other. In this Author's inquiring, then, from what *Solutions*, or *Satisfactions*, or Church-treasures, these Indulgences become admitted and ratified by the Divine Justice, much pains and his many Queries might have been spared: the Church herein hath determined nothing; and he, together with Catholicks, hath the liberty to take that opinion that likes him best. *Doctor Holden* in his *Resolution of Faith* || written for in- ¶ 1.2.c.3.
I 2 forming

forming such Protestant Questioners hath told him in this matter—*Cetera etiam dubia sunt, & a Theologis in utramque partem agitata, Nimirum, An sit thesaurus aliquis meritorum & satisfactionum in Ecclesiâ, cujus dispensatores sint Romanus Pontifex, & reliqui Ecclesiæ Pastores? An pana, qua ex naturâ rei & coram Deo solvenda sit pro peccato, sive publico, sive secreto, possit, ab alio quocunque adimpleri per modum solutionis & satisfactionis debita, quam ab ipsomet peccatore? And F. Veron in his Rule of Faith* *—*Since (saith he) neither our profession of Faith, nor the Council of Trent take any notice of this matter, why should we press such opinions, or propose more to them [Separatists] than these engage it to? Here then, if this our Adversary will grant, that there can be no remission of sin, or of any punishment thereof, eternal or temporal, for satisfying in rigour the Divine Justice, but by the application of the superabundant, and infinite merits and satisfaction of our Lord Jesus Christ, (a thing which I suppose no Protestant will deny) no more is desired of him, or any. For the other Treasure of the satisfactions of the Saints; though it is certain, here. ¹That God may, if he pleaseth, accept the satisfactions of one person for the debt of another (for so he did in our Lord's); and ²again, that, for what is imperfect in the Saints satisfactions, he may compleat it with his Sons; yet I know no Roman Divines that do hold any such satisfactions of Saints in this matter absolutely necessary, but that our Lords alone are all-sufficient; and, if the*
Saints

Saints great sufferings for their Fellow-members (not to be denied) are also thrown into this *Treasure*; this is more to honour them, than that it needs any recruit by them. *The-
saurus Ecclesiæ* (saith Suarez ||) *non est simplici-
ter necessarius ut Indulgentiæ concedantur, sum-
que habeant effectum.* And, *Sicut Christus est
unicus Redemptor, ita etiam est per se sufficiens
sine adminiculo aliorum sanctorum.* And—*Non
est opus ut adiungantur satisfactiones ex passioni-
bus Sanctorum passionibus Christi, quasi hæ per
se non sufficiant. Sed hoc tum gloriosum Christo,
a quo est omne bonum Sanctorum, tum ipsis etiam
sanctis perhonorificum,* saith Bellarmin *.

|| De Ia-
dulg.
disp. 51.
§ 3.

* De Ia-
dulg.
l. 1. c. 4.

This said of the *Doltrine*, proceed we to consider the present *practice* of *Indulgences*, and the great damage done to Piety & Devotion thereby, which this Author so earnestly chargeth.

§. 48.

And here 1st. The Subjects of the Roman Church are generally instructed, that no Indulgence can benefit them, as to any remission of the guilt of Sin, as it is an injury and offence done to God; or of the *Eternal* punishment thereof; or, to the making their peace with God, with which these eternal pains are inconsistent; but only as to the *temporal*, that is still retained by God after our reconciliation and peace made with him, for the satisfaction of his Justice in some part, which thinks it not fit to let our former wickedness pass altogether free from some temporal punishment, (which if this Author please he may call *Chastisement*) to shew his hatred of sin, even when he hath re-

¶ Sect. 14.
c. 8.

ceived into favour the Sinner. For, as the Council of Trent, ¶— *Divinam clementiam decet, ne ita nobis absque ullâ satisfactione peccata dimittantur, ut occasione arrepta, peccata leviora putantes, velut injuriæ & consumeliosi Spiritui Sancto in graviora labamur.* [Of which ordinary course of Gods Justice, even toward those already re-admitted into grace and friendship, he who doubts, may at his leisure consider well these passages of Scripture—*Numb. 20. 12.—27. 12, 13, 14.—Numb. 14. 34.—2 Sam. 12. 10, 13, 14.—2 Sam. 24. 10, 13.—2 King. 20. 6, 18. compared with 2 Chron. 32. 31.—2 Chron. 20. 37.—35. 22, 23.—1 King. 13. 22.—Exod. 32. 34. (where the punishment, threatned verse 10. being remitted, yet others less than that are reserved, whensoever their new sins should provoke the Lord also to remember the last.)—Josh. 22. 17.—Psal. 89. 31. &c.—Prov. 11. 31.—1 Pet. 4. 18.—Ecclus. 5. 4.—Psal. 98. 8.—1 Cor. 11. 31, 32.—1 Cor. 3. 15. (which text shews a temporary suffering to remain also in the next world for faults not fully expiated and accounted-for here by our judging our selves, that we may escape the judgment of God. Of which faults, either in their nature, or by our Repentance, and the Sacrament of Penance rendred, not mortal to us, thus *Casarius Arelatensis* ¶— *Quicquid de istis peccatis redemptum non fuerit illo igne purgandum est, de quo Apostolus, &c. Redemptum non fuerit, i. e. as he saith before by our Penances—Continuis Oracionibus & frequentibus jejniis & largi-*
cribus*

¶ Hom. 8.

oribus cleemosynis, &c. Nor is this postume punishment, since it is revealed and made known to us here, purely vindicative for sin; but, as other Temporal punishments here, design'd to excite us to a cleansing and correcting betimes, whatever is ill built by us for fear of it; and, by our lighter penances here, to a preventing it; And if the preaching of Hell-torments to come may profit us, so may those of Purgatory): Again, *Mat. 12. 32.* From which Text St. *Austin* collected—*Sunt quibus, etsi non in isto, tamen remittetur* [i. e. not for the eternal, remitted alwaies here or not at all, but a temporal pain or punishment] *in futuro.* Examples also of such temporal punishments, avertible or removable by some penal works of our own; and our greater suffering from God, changed into those lesser from our selves, See in *Jona 3. 10.* compared with 7, and 8. &c. — *1 King. 21. 29.* — *2 Chron. 12. 6, 7.* — *33. 12, 13.* — *2 King. 7. 1.* compared with *2 King. 6. 30.* — *1 Cor. 11. 31, 32.* I have quoted here the more Texts, to shew that Gods Mercy ordinarily includes also some personal satisfaction, in some part at least, to his *Justice, Justitia & pax osculata sunt* — *Miseri cordiam & judicium cansabo tibi Domine*: that he may be both loved and feared.

They are taught therefore, that a true *Contrition* in the subject (the requisites of which see before §. 10. &c.) is still presupposed to the benefit of any *Indulgence*; and that he who hopes any gain thereby, must also, if in Mortal sin, by the Sacrament of Penance, render himself first
in

|| De Civ.
Dei. l. 21.
c. 24.

in the state of Grace : *Contritis & Confessis* being the Condition on the part of the indulged, expressed, or implied in all Indulgences.

§. 49.

¶ De In-
dulg. l. i.
c. 7.

As for the ordinary expression in these Indulgences, promising a remission of their sins, the first of this Authors hard Questions, (who asks, how it consists with this Doctrine of Indulgences their respecting not the fault, but the temporal punishment thereof) it is answered long since by *Bellarmin* ¶ (and it were well, if this Author with his old objections would communicate to his Protestant Readers the Catholicks old Answers; and to the Catholick Readers his own Reply to them) — *Id propterea dici, quod indulgentia conjungitur ordinariæ cum confessione Sacramentali; & facit, ut qui per Sacramentum Pœnitentiæ, [which is received as a preparation for the Indulgence] fuit absolutus a culpâ, per Indulgentiam absolvatur a penâ;* and, that the Indulgences speak of the remission of sins, *quoad penam* : or as *Suarez* * — *Ab-solvit a culpâ & penâ; non quia Indulgentia utramque tollat : sed quia, ut habeat effectum, debet supponere remissam culpam, & ipsa complet totius penæ remissionem.*

* De In-
dulg.
Disp. 50.
§. 16

§. 50.

¶ p. 515.

Things standing thus, to what end hath this Author sought out, and cited some testimonies of Roman Writers? One saying ¶ — *That after Indulgences were grown common, many men did abstain less from evil actions. A second, That they were only profitable to the Idle and Wicked. A third, That true Christian piety was destroyed by them, and that all manner of wickedness did spring from thence; and that men were*

were affraid of committing no kind of sin, when at so cheap a rate they could purchase a remission of them. A fourth, That let men do what wickedness they will, by them they shall be free from punishment, &c. besides all his own invective stuff from pag. 415. to p. 499. or §. 3. to §. 8. (where he would perswade his Reader, that the Roman Indulgences countenance the impenitent to a continuance in their sins, or promise to them any the least relief as to their pardon), I say, what mean all these impertinences? when as Indulgences belong to none but just persons; and none, but the already penitent and reformed (as Catholicks are generally taught) are at all concerned in, or succoured by, them. And it must be by a most *Gross* and *highly-Culpable* ignorance, if any heretofore have so far mistaken the Churches constant Doctrine of Indulgences, as to imagine the least good from them, as to their Salvation, if they either still continued in any Mortal sin, or afterward returned to it; and, if the pardon of such sin were not first procured from God by a sincere repentance. There is (saith this Author, || after his learned || p. 497. Collection of old Indulgences) one odd condition implied in some of these Prayers (he ought to have said, in all) called being in the state of Grace, the want of which may hinder the effect from them; but a due Confession with Absolution will at any time put a man into it. But, by his leave, there is another odd Condition besides, which Catholicks call Contrition, or Repentance; and what Catholicks mean by it, may be seen before, §. 10. and 23, which this Author (ac-

K

cording

according to his wonted candor) hath left out, and without which his *due Confession and Absolution* signifie nothing ; and if they have this indeed also to put them in the state of Grace, much good may they have of their Indulgence ; for also Protestants, and this Author hold this Contrition or Repentance of such a strange virtue, that they admit all into the state of Grace, though unabsolved, or unconfessed by it alone.

§ 41.

What means then such a Tragical clamour against Roman Indulgences, as nourishing and licencing mens sins, and as sold dear, and greedily bought [*i. e.* with almes, and other pious works,] on this account ; and at last deceiving the purchaser ; whereas, suppose them all utterly to fail, and to be meer frauds, they cannot be said to fail to any such unpenitent Sinners ; they fail only to those, that (however this *bargain*, as they call it, proves) are already in Gods Grace and favour, and the state of Salvation, and to whom perhaps the very granting such Indulgence (by reason of their diligent preparation for it) was the occasion of bringing them into such a state ; and Indulgences fail to these for nothing more, but what the same Indulgences pretend to give, *viz.* the remission of some temporal punishment, upon which failing follows some *dilation*, perhaps, of the possession of their future bliss, whilst their Contrition, Confession, and the pious Work they do for such an Indulgence, are forthcoming for their *reward*. But Protestants, denying any such temporal punishment to remain, after

after remission of the sin, consequently must affirm, that Catholicks gain much by what they do; and lose nothing at all by what they are promised, though the Indulgence utterly fail them.

2ly. As Catholicks are taught, that a *right disposition* is necessary in the *Penitent*, so, that for the *Indulgence*, is also necessary a *just cause*, or motive of granting it. and some way proportionable to the quality of the penance that is relaxed by it; *i. e.* a cause prudently estimated more acceptable to God, and sooner procuring the application of our Lords satisfactions for the remitting of such punishment of sin, than such penances would be. Nothing is more obvious than this in Catholick Authors; and upon this ground, the saying of one *Pater Noster*, or giving the Almes of a penny, or the like, is not thought by them a sufficient cause (where is no other motive thereof) for the Church-Governours thereupon to concede a *plenary Indulgence*. Neither is it here pretended, that all past Indulgences of Popes, or others, that may be produced; have always therefore necessarily had, or included such a cause; neither are Popes maintained infallible in their judgment herein — *Quia per indiscretas atque superfluas* [and, *cur indiscretas, & superfluas*, (saith Bellarmin *) *nisi quia otiose, manes & irrita sunt?*] *quas quidam Ecclesiarum Prælati facere non verentur, & claves Ecclesie contemnuntur, & penitentialis satisfactio enervatur, decernimus, &c.* Thus Innocentius 3. long ago in the great Lateran Council ||. And Sixtus 4. having been somewhat Prodigious

§. c2.

* De Indul. l. 1. c. 12.

|| Can. 62.

in this kind, recalled many Indulgences formerly conceded by him. See *Extravag. Commun.* l. 5. tit. 9. c. 5. And so Clement 8. *effusas nimis Indulgentiarum concessiones restringere aggressus est*, saith Baronius *. And of the possibility of the failing of the Pope himself sometimes in this sufficiency of the cause, thus speaks a Jesuite || — *Quamvis Pontifex expresse declararet se moveri propter talem causam, quam reputat sufficientem ad tantam indulgentiam concedendam, non esset infallibile vel causam esse talem, vel (quod consequens est) totam indulgentiam esse validam. Quia talis declaratio Pontificis non est de doctrinâ ad fidem pertinente, sed de quodam facto particulari, quod ad prudentiam spectat; in quo Pontifex non habet infallibilem assistentiam Spiritus Sancti, sed in his tantum quæ ad doctrinam fidei, & morum spectant.* And again, *Quamvis Pontifex existimet aut declararet talem causam subesse, nihilominus decipi potest, quia quoad hoc, prudentiâ, & existimatione humanâ gubernatur, possetque etiam humano affectu moveri.* Thus Suarez comparing the Popes dispensing in Penances with that in vows. || Ia. 4. And thus Estius || — *Si nullâ rationabili causa movente, Pontifex vel Episcopus Indulgentiam concederet, existimandum non est, eam alicujus efficacie, seu, valoris fore.* What a many Jestes and Sarcafmes now hath this unferious Writer lost here in playing upon the Pope's infallibility in this matter (the chief common-place of Protestants when seeking quarrels,) perhaps content to seem ignorant herein, that he may shew it? Though mean while, the Christian Humility

* A D.
347.

|| Sua ex.
De Indulg.
Disp.
56. §. 3.

|| Ia. 4.
Sent.
Dist. 20.
§. 9.

lity and Obedience in the Subjects of this Church is far from distrusting the prudence, or fidelity, especially of this their chief Pastor, assisted with so wise a Council in his dispensing these favours; and far from weighing and discussing, whether the cause of such promulgation be sufficient, or no; Which as it is a thing of difficult resolution (where many circumstances are to be considered, that are not so well known to Subjects, and such cause not expressed, or not totally, in the Indulgence; for the pious work may be diverse from the cause, or motive of the promulgation of such a pardon ||) as, I say, it seems to be a matter of difficult resolution, so the assurance thereof (as I shall shew by and by) is of little consequence.

|| See Suarez De Indulg. Disp. 56.

S. 3

S. 53.

As for Indulgences their *Valent quantum sonant*, the *sonant* is to be understood not of that sense which an illiterate person, not well instructed, may possibly take them in, but with those commonly-known limitations, or suppositions belonging to them, and particularly those now mentioned. *Valent quantum sonant*. 1 To persons rightly prepared; and, 2 if passed upon a just and sufficient cause, which are, or ought, to be, common *præcognita*, to all that make use of them: Scarce any promise passed amongst men, but includes some condition, which being well known, is thought not necessary to be expressed. And when we find Remission in the Scriptures promised, in several places, to Faith, to Almes, to the Sacrament, to the love of God, to our Forgiving our Neighbours sins against us, &c. I hope, we

may rightly say, these Texts *valent quantum sonant*; and that the Holy Ghost in them intends no fraud; and yet some other Conditions must be understood, which are commonly known and learnt from other Scriptures, without which none of these Texts rigidly and singly taken, are true, and valid. If then some particular Indulgences, upon the defect of some condition requisite to their validity, should fail at least in part of what they promise, yet as rashly, and untruly, as uncivilly, doth our Author therefore pronounce the Promulgator a *Cheat*: Because one may possibly be mistaken without a design to deceive; and this Author himself, when in a calmer temper, may discover a *Medium* between speaking a truth, and cheating. Otherwise it will follow, that himself also, in all he saith, is either infallible, or a Cheat.

§. 45. "

3ly. They are taught, that, though perhaps there should be some invalidity in an Indulgence, by reason of some defect in the cause, as to the full effect thereof, yet is not the Indulgence therefore *totally* invalid; any pious cause whatever serving for a partial effect; and so, that it would prove an oversight in any Christian to lose this benefit. And if the releasment of some temporal punishment, by the omitting our penances, and the Indulgences failing of its full effect, be not had; yet 1st. Some other pious work, enjoyned by the Indulgence, is performed, which hath its reward: 2ly. Whilst some part of such temporal punishment, that remains so uncompounded for, may retard for
some

some time ones future bliss; yet his preparation to render himself in the state of Grace, and so capable of the benefit of the Indulgence (how diminutive soever this be) may be of much more consequence to him, than is such punishment uncanceled; whilst it secures the main business, *i. e.* his *Salvation*: and this way, he gains much more by the Indulgence, than he loseth, another. 3^{ly}. It is also very considerable, that the *Penances* now a-days remitted by Indulgences are such, as are due indeed to Gods Justice, and these as great as ever, yet most of them are not now imposed as formerly they have been; and so we should have as much omitted such a quantity of these Penances as is not enjoined (which is the most) without, as with, our receiving an *Indulgence* for them. And so indeed it is but a small penance, that the most do forbear by gaining an Indulgence; and as much temporal punishment we may think would remain unsatisfied for, *without* such Indulgence granted to us, as now we become answerable for, by any *defect* in it; and so, if we have no gain by it, neither is there any great loss; I mean, from our *neglects* in doing *penance* upon the *security* of the *Indulgence*. But 4^{ly}. No loss there is, but a sure gain by it, if we take care both to *perform* all our penances enjoined, (in these latter times, not so burdensome, nor bearing any proportion to those prescribed by ancient Canons), and also to *gain* the Indulgence by doing the pious works it enjoins, for that, wherein our penances performed may fall short of the satisfaction due.

If

If any then shall urge here, that it is difficult to know the true validity of an Indulgence, or the sufficiency of its cause, I answer; As it is *difficult*, so (I have shewed here) not much *necessary*.

§. 55.

And lastly, since Indulgences are a priviledg or favour, that none are compelled to make use of, those, who either scruple their *validity*, or fear a *relaxation* of necessary Christian Discipline by them, may let them alone, do their *Penance*, and all is well. And those Protestants, who so much dislike them, are welcome to stay in the Communion of the Church, and have none of them. Neither had *Luther* any just cause to run out of the Church, for fear Indulgences should have gotten some of his money.

§. 56.

4ly. Though, upon the concession of a plenary Indulgence none are strictly *obliged* to the performance of any penances, either those enjoined them, or others due for the satisfaction of any part of the Temporal punishment of their sin: Yet 1st. As these penal deeds, such as Almes, Watching, Fasting, and Prayers are numbred among other good works, that are always very acceptable to, and highly rewardable with God, and may possess them of an higher Degree of Glory, so all are advised to a frequentation of them still on this account; which *augmentation of glory*, and our future reward by these penal, as they are also good works, is much more to be esteemed (as *Card. Lugo* observes ||) than the *Redemption* of our Temporal pain by the benefit of Indulgences.

|| De Sac.
Pœnit.
Disp. 27.
§. 2.

2. And

2. And again, as they are any way profitable and requisite to those two ends of Penances often forementioned * as ¹ the begetting of a true and solid Contrition for sins past, without which had the very foundation of Indulgences fail; or ² the cure of former vicious habits, the moderating of our passions, and prevention of sin for the time to come; a relapse into which in effect as to salvation ruins again what Indulgences have formerly procured; and much better were it for the Penitent to forgoe the Indulgence; than such Penance, the omission whereof should betray him to be re-enslaved to sin; Here also, I say, he is still advised, especially as he hath more reason to suspect his present estate, to a continuance of such Penances, notwithstanding what-ever favour done him by Indulgences [of which matter thus *P. Laymann* || out of *Albertus Magnus*—*consultissimum esse, ut semper tota penitentia* [namely; that is enjoined us] *impleatur, quia plerumque minor, quam peccatis debeatur, injuncta est per modum medicina reservantis a recidivâ; & saepe incertum, an Indulgentiam lacraui simus* [touched before]; *vel saltem, an ita plene, ut ab omni penâ immunes existamus.* And—*Penitentia, quæ pro peccatis injungi solent, exigua sunt, & saepe tantum loco Medicina seu curationis peccatorum imperata, quas omnimodo implere expedit.* Thus also *Bellarmin* || in answer to *Chemnitius*, urging—*Non bebere relaxari per Indulgentias exercitia virtutum, fructus penitentia, et nova vite, & carnis mortificationem, alioqui noxia & perniciose essent Indulgentia*—*De penis sponte*
L suscep-

* See §.
15 17.

|| Lib. 5.
tract. 7.
c. 3.

|| De Indulg. l. 2.
c. 13.

* De In-
dulg. l. i.
c. 7.

*susceptis respondemus ; non debere eas relaxari, quatenus utiles sunt ad novitatem vite, & carnis mortificationem ; sed posse relaxari quatenus sunt panæ debite peccatis [i. e. post novitatem vite ad adeptam.] And elsewhere (saith he) *— Hoc tempore qui se parant ad Indulgentias consequendas confiteri solent peccata Sacerdoti, & injunctam satisfactionem implere ; non igitur existimantes, sibi tantum injunctas penitentias condonari, sed alias longe majores.*

¶ De Penit. D. 50.
S. 2.

I said here, The Penitent, notwithstanding Indulgences, is advised to perform his penances imposed ; but some Roman Doctors say, obliged, if such Penances be expressly imposed by his Confessor, not as satisfactory or vindicative for sin past, but as judged by him morally necessary for preserving one from future, [of which thus Suarez || *Cum in Penitentia injuncta duplex ratio inveniri possit, nimirum vindictæ, & medicina præservantis, quamvis ex vi Indulgentiæ cesset satisfactio Sacramentalis sub priori ratione, non tamen sub posteriori, si sub illâ posita sit. — Quia Indulgentia tollit debitum ; non tamen tollitur materia seu necessitas medicina. A-* gain || — *Intelligendum est per has Indulgentias remitti penitentias impositas, ut satisfactivæ sunt, non ut medicinales ; quia Indulgentia non datur in destructionem, sed in adificationem animarum. And — His temporibus, considerato modo quo penitentia imponi solent, raro vel nunquam omittere licet penitentias impositas propter Indulgentias : quia reverâ imponuntur levissima penitentia, & quæ vix sufficiunt per modum medicinae.] And that passage of Card. Bellarmin, Indulg.*

Indulg. l. 1. c. 7. seems much to confirm this — *Interdum etiam Pontifices* (saith he) *in literis Indulgentiarum praescribunt, ut Sacerdotes iungant penitentias salutes iis, qui indulgentiam consequi desiderant* — *Relaxare autem non intendunt penitentias illas salutes, quas iubent imponi.*] And those Doctors of a contrary opinion, yet grant an obligation still of the penitents performing them, though not from the Priests injunction, yet from the morall necessity of the thing as to avoiding sin, See *Card. Lugo, De Sacram. Penitent. D. 27. §. 2.* who also concludes — *Consulendum semper esse penitenti ut opera imposita, quoad fieri possit, adimpleat; nec debere penitentias omitti indulgentiarum occasione, quia illa opera imposita etiam fuerunt a medico ex desiderio salutis, & quia prosunt ad meritum; quod pluris faciendum est, quam redemptio paenae temporalis.*

As *Indulgences* therefore are a great consolation to Christians in respect of the Temporal Punishments, or Penances, for removing them, (*longe maiores*, as *Bellarmin*, than those enjoined), that they are liable to by their former sins; so are they by prudent Christians made little or no use of for the omission of any Penances, they can well perform, in their having a continual eye to the other two ends now named, which must be made good for reaping any benefit by an Indulgence; and to the third also, for the *advancing* of their future happiness. And this, which is said here, may, I suppose, satisfy the *Objection* of our Author || P. 526.

from doing the best parts of their Religion, viz. Severe Mortification, Fastings, Prayers, Almes, &c. Which, 1st, If it have any strength in it, holds as much against ancient Indulgences, as the modern; nor presseth it the one more than the other, both these remitting the like penal Satisfaction. 2^{ly}. So far as such penal works are necessary, as other *good works*, to the purchase or augmentation of eternal happiness; or to repentance for sins past; or to leaving off sin for the future, none are dissuaded from them by Indulgences; but on the contrary, for the ampler partaking of the benefit of the Indulgence, are advised to, and also enjoined them. *Luther* and *Chemnitius* long ago moved the same Objection, and *Bellarmin* long ago gave such an Answer, || which this Author (as his use is) instead of confuting, conceals.

|| De Indu'g. l. 2.
c. 1. and
l. 2. c. 13.

s. 58.

3^{ly}. It seems also reasonable (for which see *Estius* in 4. *Sent. dist.* 20. §. 10. and *Layman Moral Theol.* l. 5. 7. tract. 5. c. and the Authors referred to by them), since a much greater penance by a plenary Indulgence is remitted to one, than to another, as such is a greater sinner; or, being an equal offender, hath formerly done less penance for his sin; and considering that the *pious works*, enjoined, are not varied proportionably to the different debts of those persons, who are by the Indulgence equally released, reasonable I say, That there be supposed in the Suscipient (to obtain the full effect of the Indulgence) a proportionable preparation, mortification, and degree of Contrition,

trition, to dispose him for it, according to his greater offences formerly, and smaller humiliation for them; [To this purpose *Be-lar-min*, || on *St. Cyprian*s saying * — *Quam magna deliquimus, tam granditer defleamus*, comments thus — *Non significat dolorem absolute offensioni aquandum esse, quod fieri non potest; Sed proportionem illam inter peccata & dolorem de peccatis esse debere, ut de majore peccato magis, de minore minus doleamus.* And * — *Periculum est, ne homo se ipse fallat, & dum in se acrem & intensam contritionem excitare non satagit, revera ne appreciative quidem toto corde crimina detestetur.* And — *Non negamus* (saith *Lugo* || in answer also to the Fathers) *expedire, ut peccator conetur summam intensione dolere, ut certior sit penitentia, &c. In quo sensu debent accipi Patres, qui summum dolorem exigunt* — And *Concil. Trident.* * — *Sane & Divina Justitie ratio exigere videtur, ut aliter a Domino in Grati- am recipiantur qui ante Baptismum per ignorantiam deliquerint; aliter vero, qui semel a peccatis & Damonis servitute liberati, & accepto Spiritus Sancti dono, scientes templum Dei violare, & Spiritum Sanctum contristare non formidaverint.* Which reason seems to hold as much for sorrow for sin, as for satisfaction, especially if we consider the like expression, *Ibid. c. 2.* — *non sine magnis nostris fletibus & laboribus, &c.*]

Reasonable also it seems, that where the pious work is indefinitely proposed, as, for instance, the giving of Almes, without any certain quantity expressed, this work should be

|| De Penit. l. 2.

c. 14.

* In

Serm. de Lapsis.

|| lb. c. 11.

|| De Penit. Disp.

2. S. 7.

* Sess. 14. c. 8.

performed to such a degree, as seems more to suite with the greater favour any one receives; knowing this, that the dispensations of God's Mercies by the Church-Governours (who are entrusted in them, as Stewards, and not as Lords) ought to be adjusted, as much as may be, to the receivers different capacity thereof. And, if it be said here, that this leaves one uncertain of a due preparation, and so, of the full effect of the Indulgence: I answer, that every one is left uncertain in a greater matter, than this, respecting Indulgences; namely, in his having a true *Contrition*, and being in the *state of Grace*.

S. 59.

Here then we see Motives enow, (without denying Indulgences *valere quantum sonant*, as it is expounded before, and this Language is ordinarily understood), for *Bellarmins* prudent man both to receive and make use of all the Indulgences he can procure, nor lightly to distrust either the judgment or fidelity of those to whom our Lord hath committed the dispensing of them; and that also, ¹for the non-certainty of his own due preparation, and ²the danger of a relapse, and ³the advancing his justification and future reward, and also ⁴as the Indulgence may possibly not be grounded on a cause sufficient, as to the total effect thereof; that, I say, for some of these reasons — *Simul* [*i. e.* together with his making use of the Indulgence] *etiam student dignos penitentia fructus ferre* [which clause this Author omits] *ac pro suis peccatis Domino satisfacere*. Of which the Cardinal gives these very reasons
in

in the same Paragraph, *Ad tertium*—*Quia* (saith he) *poteſt fieri, ut aliquando Indulgentia non ſortiatuꝛ effectum, ob defectum ejus qui illam ſuſcipit; vel ob defectum authoritatis in eo, qui illam concedit; vel ob defectum cauſe. Et Chriſtianus populus non ignorat ad fidem pertinere, quod ſit in Eccleſiâ poteſtas indulgentias concedendi; non autem, quod in particulari non poſſit fieri, ut indulgentia vel non ſit rata, vel non proſit. As he ſaith elſewhere of receiving the Sacraments*—* *Quia nemo certo ſcire poteſt ſe veram contritionem habuiſſe; itaque, ut quis de adeptâ indulgentiâ ſecurior ſit, debet etiam omnia illa remedia adhibere, quæ Deus ad peccatâ purganda inſtituit.* Which Reaſons of the Cardinal our Author, (making his prudent man, for ſeveral pages, the ſubject of his mirth) inſtead of reſuting (as his cuſtome is) omits. For, indeed, they would quite ſpoile his ſport.

6. For ſeveral *Abuſes* that have been, or are ſtill, found in the *uſe* of *Indulgences*; As they are by Proteſtants, and by this Author particularly, much exagitated, ſo they are by Catholicks confeſſed and deplored. *Imocent* the 3d. in the great Lateran Council held *A. D.* 1215. *Can.* 62. complains of *Indulgences* *undiſcreet and ſuperfluous* [i. e. *inanes & irritæ*, ſaith *Bellarmin*] *quibus penitentialis ſatisfactio enervatur*; and of the miſ-behaviours of the *Queſtors*, or *Collectors* in thoſe days. *Clement* the 5th. in the *Council* of *Vienna*, held *A. D.* 1311. cenſures the evil practices of thoſe times much more. || Part of which *Conſtitution*, I will here tranſcribe; to ſhew the Reader,

* De Pœnit. l. 2. c. 140

ſ. 60.

|| Conſtit. Clement. l. 5. tit 9. c. 2.

Reader, that the blame, laid on the Pope and the Church, was the fault of the wicked Ministers and under-Officers of the inferior Clergy, to whom the publishing of Indulgences, and collection of the peoples Almes for some publick pious uses, was committed; and that Indulgences, as by these as well in their Sermons, as collections, misrepresented to the people and perverted, are so much inveighed against by several Roman Writers. — *Cum aliqui* (saith he there) *ex huiusmodi Quastoribus* [of whom he said a little before, — *Mos in suis predicationibus simplices decipere, & aurum extorquere in animarum periculum, & plurimorum scandalum*] sicut ad nostram audientiam est perlatum, non sine multâ temeritatis audaciâ & deceptione multiplici animarum, indulgentias populo, motu suo proprio, de facto concedant; super votis dispensent; a perjuriis, homicidiis, & peccatis aliis sibi consistentes absolvant; male ablata incerta (data sibi aliqua pecunia quantitate) remittant; tertiam aut quartam partem de penitentiis injunctis relaxent; animas res, vel plures parentum vel amicorum illorum, qui elemosynas eis conferunt, de purgatorio (ut asserunt mendaciter) extrahant, & ad gaudia paradisi perducant; benefactoribus locorum, quorum Quastores existunt, remissionem plenariam peccatorum Indulgeant, & aliqui ex ipsis eos a penâ & a culpâ (ut eorum verbis utamur) absolvant. Nos, abusus huiusmodi, per quos censura vilescit Ecclesiastica, & clavium Ecclesie auctoritas ducitur in contemptum, omnimode aboleri volentes, inhibemus, &c. Lastly, the Council
of

of *Trent*, || after the lost labour of several precedent Councils to reform these persons, (who also gave so great scandal to *Luther* and his followers) quite abrogated this *Office* and the *priviledges* belonging thereto; and hath committed the publishing of such *Indulgences*, and collection of *Charities* to the *Ord nary* of the place, and two of the Chapter joyned with him, to be done *nullâ prorsus mercede acceptâ*; i. e. when these *Alms* are directed to some certain publick work; and not left to the peoples own distribution of them, to what poor and necessitous persons themselves think good, in such a quantity, as every ones devotion shall move him to, as in many *Indulgences* they are; where we see, that all the *Sales*, *Harvests*, *Trading*, *Avarice*, *Cheating* of the *Pope* and his *Hucksters*, occurring almost in every page of our Authors discourse, comes only to this; the relieving of some poor, and the occasioning of some deeds of *Charity* to the rich, where themselves judg it best bestowed; And doth this Author think, in this liberty he takes to say what he pleases, that if words spoken, words also printed, and those somewhat more than *ἐννοία ἀγρυ* shall not be called to an account? But suppose it be a Collection of the peoples *Charity* for some publick work, as the building of a *Church*, or *Hospital*, the maintaining of a just *War* against some *Enemy* and oppressor of *Christianity*, and this amounting to some vast sum of money; may every one therefore take the liberty to charge the *Pope*, or the *Churches Prelates* with fraud, covetousness;

M putting

|| *Scit* 21.
c. 9.

Mat. 12.
36.

putting all, or a great part thereof in their own Coffers, and pretending only not intending a publick benefit, at pleasure, and without proof? Or, this being a truth, may he therefore deny the lawfulness of *Indulgences*, and defame the *Church* that allows them, upon such a *Personal* fault?

S. 61.

Personal abuses in *Indulgences* are granted, whilst the Doctrine and practice allowed by the Church are justified. A good Catholick this Author may be, and be obliged to believe, no more than now he doth, several things, which in this discourse he eagerly opposeth. Doth he condemn concessions of *Indulgences* for *frivolous* causes, and some *slight* work? So do the Catholick Authors. And doth he not hold the *Pope's* judgment to be *infallible* in these? Neither do they. Is he for no *Treasure* of the *Church*? If the infinite and inexhaustible treasure of the Merits and satisfactions of our Lord Jesus Christ be only allowed by him, the Roman Divines hold no other *Treasure necessary*. Will he have *Indulgences* only remit *Canonical Penances*? Those Authors, that hold so, are not censured by the Roman Church. Doth he think, that some of the Roman Doctors, in their stating of *Indulgences* have swerved from the Doctrine of the *ancient* Church? he may enjoy the Churches Communion, and hold with others of them those tenents that please him better. I have here frequently quoted several of them, to shew that nothing here said by me is *singular*. Doth such a frequency of *Indulgences* as ruins Church-Discipline, and
ren-

renders the *Power* of the *Keys* contemptible, displease him? So doth it the *Council of Trent*, || (desiring a greater moderation therein, & a reduction to the pattern of Antiquity): So hath it likewise done several *Popes*, as is said before. Doth he detest the base Arts, and mis-informations of the people, for filthy lucre's sake, promising them much more than Indulgences extend to, or the Churches Doctrine warrants? So have *Councils*, and *Popes*, as I have shewn, censured and endeavoured to suppress them. Are such complaints of the abuse of Indulgences made now? So were they in St. Cyprian's time. Of which he said * — *Irrita pax: perniciofa dantibus, nihil profutura accipientibus*. And — || *Ea concedere quæ in perniciem vertuntur, decipere est: nec erigitur sic lapsus* [from the Indulgence] *sed per Dei offensam magis impellitur ad ruinam*. But not therefore, for such abuses, the use of Indulgences to be abrogated. To conclude, the present allowed practice of Indulgences, by occasioning the examination of mens Consciences, and a sence and sorrow for their sins, a repairing to the Sacraments, and performing many penances, seems rather to improve *Christian Discipline* (as the times are now degenerated from the ancient) than to impair it; And ordinarily, by the *Indulged* his disposing of his own Alms, this practice is sufficiently cleared from Covetousness, Bargains, Sales, Cheating, this Authors main charge. Again, the *Doctrine* of the *Church* concerning them is very compendious and general: Nor is there any part of this

|| Sess. 25.
Decr. de
Indulg.

* Sermā
de Lap-
sis.

|| Epist.
II. Ad
Martyres
& Con-
fessor.

Authors book, wherein so much may be granted him, without violating any thing taught by *It*. And as no Point commonly is more baited by Protestants, than this of Indulgences, so none seems to afford them less pretence of discontent, or to give less cause of departing from the Churches Communion (yet this is said to be the first, that occasioned that of *Luther*, and the Reformation) since it is a *Priviledge*, or Favour, that none are *compelled* to make use of, and those who have any fears, or scruples concerning it, and therefore would have *no Indulgences*, may let them alone, do their penances, and all is well.

S. 61.
 || c. 5 § 9.
 p. 58.

And here I might well pass by the Fifteen Questions, every one also containing many sub-Questions in it, with which this Author || concludes his Discourse of Indulgences, and saith, the Roman Doctrine of Indulgences with a touch of these *flies in pieces like a Glass-drop*, (though this Doctrine hath been touched by the chiefest of these Questions long ago, asked by *Luther*, *Calvin*, *Chemnitius*, and others; and the Catholicks Answers to them, seem to have made them vanish away like so many water-bubbles: Neither hath this Author, for all his terrible and destructive touches, had the courage to touch these *Answers*.) These, I say, I might pass by, having already spoken to all that seems material, and pertinent therein, in the precedent Discourse. Besides; He that maintains a thing as a point of his Faith, cannot therefore reasonably be obliged to resolve all manner of *Questions*, that may be put concern-
 ing

ing it; It is sufficient, that he hath a good evidence of so much, as he doth, or is obliged to maintain; or, as the Church hath determined. Many questions may be asked, wherein there appears not light enough for giving a certain resolution; and this answer only needs be returned to them, that, to maintain all that the Church, or our Faith requires, it is not necessary to answer them. Many Questions there are concerning Indulgences stated *Pro.* and *Con.* by learned Catholicks, whilst all of them agree in the lawfulness and benefit of them; and, Who doubts of the Holy Trinity, because he cannot clear all difficulties about it? Bishop *Andrews* thought it a good Answer to *Bellarmin* concerning the Real Presence—*Præsentiam credimus non minus quam vos veram. De modo præsentia nil temere definimus:* And especially this liberty may be claimed, when this Author is in such an unserious and drolling humour, with which, in such sacred matters, his Adversary hath no inclination to a correspondence, asking such Questions as these: *What satisfaction Gods Justice receives for remitting a temporal punishment upon an Indulgence granted, where, when, how, by whom, it is paid? in what way the payment is made? whether so much ready cash of the Churches Treasure [i. e. of our Lords sufferings for us] is paid down upon the nail, according to the proportion of every ones sins, [or temporal punishment]; or God is told where such a treasure lies, and bid go and satisfy himself for so much as is to be discharged of the Debt?* But indeed such extravagant Interro-

Q 14.

gatories made in these Spiritual matters, as if the Churches treasure were kept under lock and key, and counted like money out of a bag, are rather to be contemned, than replied to. Yer, that this Author may not please himself too much therein, or his Protestant Reader over-value them, I shall return to them briefly that which I conceive sufficient to undeceive him, (giving here only the sum of them, and leaving the Reader to view them more at large in the Book).

S. 63.

Qu. 1.

To the First, *Why in a plenary Indulgence the expression runs, Remission and Pardon of all their sins, when the Indulgence relates only to the Temporal Punishment thereof?* The Answer is set down before S. 49. *Remission of sin* is mentioned in the Indulgence, because an Indulgence alwaies supposeth remission of the sin (*quoad culpam* or *offensam*), and of its eternal punishment by the use of the Sacrament of Penance, that is joyned with the Indulgence; and then It compleats all *quoad penam* too, in remission also of the *temporal* punishment.

S. 64.

Qu. 2.

To the Second. *How any punishment of the fault can be stil due, when the fault is already pardoned?* R. One would think our Author had never heard of *Reatus culpæ*, and *pæna*; or rather, he knew, the Lady had not. By Remission of the *Sin*, Catholicks mean, of the Enmity it puts between God and the Sinner, whereby he is again received into his favour, with which is also alwaies necessarily joyned the remission of the *Eternal Punishment*; the retention of which cannot consist with our restitution

tution into his friendship, as the retention of some temporal punishment may. The sin then, as to this *enmity*, wholly pardoned, yet, as to its punishment, is remitted only in *part*; and in part ~~still~~ un-remitted, and to be answered-for.

As a Parent, straight, upon a Childs confession of a fault, moving him to pity, re-admits him into his lost favour (which we call forgiving his fault; and do learn this Language from what *Nathan* said from God to *David*, confessing—*Dominus transtulit peccatum tuum*)

2Sam.12.

13.

but nevertheless after this, for many good ends, corrects him for it, as God did *David*, ver. 14.—*Propter hoc, filius qui natus est tibi, &c.* And so saith the Psalmist of the Children of *Israel* in the Desert ||—*Domine Deus noster,*

|| Ps. 98. 2.

tu propitius fuisti eis [there is pardoning the sin, and yet], & *ulciscens in omnes adinventiones eorum*; [i. e. the temporal punishment of their pardoned sins he there inflicted on them, not entering into the Land of promise, &c.]

Perhaps this Questioner may better comprehend this, if I set it him down in the Explication of a Protestant, *Chemnitius* ||—*Fide prop-*

|| Exam.

Conc.

Trid.

part. 2.

De Satisfact.

ter Christum, accipimus simul remissionem culpa & pena eterna. Sed, quod ad penas temporales in hac vita attinet, post acceptam remissionem peccatorum subjiciuntur [justificati] *in hac vita vel communibus calamitatibus, vel peculiaribus. penis propter certa seu privata quadam peccata. Ut Adam, David, Populus Israel, Miriam. Testantur idem calamitates Baptizatorum post Baptismum. Ostendunt etiam Scriptura exempla, Deum aliquando & post reconciliationem, seu*

remissio-

remissionem quibusdam singulares penas ob peccata in hac vitâ imponere, quanquam hoc non sit universale.—Scriptura etiam dicit, de reconciliatis; corpus mortuum est propter peccatum, Rom. 8. And 2. Reg. 12, Quia fecisti hoc, &c. — Non quasi Deus illis nondum satis sit reconciliatus, seu aliquid offensa retinuerit, etiam post datam remissionem peccatorum; Sed illis imponuntur ad castigationem sui, & ad exemplum aliorum: Ne, acceptâ reconciliatione, obliviscantur, quanta sit abominatio peccati, & qua magnitudo ira Dei adversus peccatum. Thus He

S. 65.

Qu. 3.

To the Third. *What temporal punishment remains to be satisfied for by us, from which we may be freed by Indulgences?* R. We can be freed only from those temporal punishments by *Indulgences*, from which we may by our *Penances*. If asked, from what temporal punishments our penances may relieve us? I answer; from such, as God purposeth to inflict on any here, or hereafter, in this world, or the next (if he spare us here) in relation to our particular personal and actual sins, unless our own penances and humiliations do prevent them. But then, speaking of this present life, where many sufferings and afflictions happen to Christians upon many other accounts, than the punishing and chastising them for some former sins; and where some of those also, that are inflicted for former sins, may be not upon any humiliation or penances avertible; which, or of what kind those be, that are avertible; or whether of any kind some, but not others; God only knows, not we. As for Death taken in

In general, it is a punishment of Original sin, not removable by Penances; but, for any thing we know, a premature, or some other kind of death, to some particular persons, may. Mean while, that Penances, Humiliations, Fastings Watchings, Prayers, Alms, &c. (such as the *Ninevites* used) may rescue us from some temporal punishments for our sins, that God would otherwise inflict, surely this Author will not deny; For the Protestants to such an end appoint certain days of Humiliation. I now then demand of him, whether such our humiliations free us from all temporal punishments, or only some one kind? Whether diseases, pains and death, be not part of the temporal punishment of sin; and whether men may be freed from these by such humiliations? Whether from the effects of the Justice of God in extraordinary Judgments? if not, how can a man by such humiliations be said to be freed from the temporal punishment of sin, that is as liable to it as any one else? The answer here, fitted to our humiliations and penances, will serve as well for Indulgences from such penances. And so I leave his own Answer to satisfy his own Objection.

To the Fourth. *If freed from only one sort of the temporal punishment of sin, what sort that is; that the Indulged may know, what punishment he is freed from?* R. The Answer to the former Question satisfies also this. I say then again: The freedom is from such temporal punishment of sin, as the Divine Justice purposed to inflict, unless prevented herein by our penances. I add here, which punishments, *what*, or

M

how

S. 66.

Qu. 4.

how many, they shall be, as none can tell the Indulged, so neither is he concerned to know; he certainly gaining by the *Indulgence*, so long as the pious work performed by him is of a less value than the punishment remitted to him. However the Roman Authors be divided in opinion, all maintain to the truly penitent a certain benefit by a *lawful Indulgence*.

§ 67.

Qu. 5.

To the Fifth. *If it be from Canonical Penance that one is freed, whether he be wholly freed from the obligation of that, or no? and if he be, what power the Priest hath to enjoin Penance after it? [i. e. as I understand him, after a person is admitted to the benefit of the Indulgence.]* I Answer: After the gaining of the Indulgence, the Priest hath no power to enjoin any more penance for sins committed before it, *i. e.* in order to the satisfaction of any temporal punishment due thereto.

§ 68.

Qu. 6.

To the Sixth. *Why the satisfaction of Christ might not as well remit the temporal punishment at that time, when the fault is remitted upon the account of this satisfaction, as afterward by Indulgences?* R. It might, had God so pleased to remit to sinners, offending him more highly by a relapse from their baptismal Grace, those their sins, and all the punishments by his Justice belonging to them, at once. But that the Divine Wisdom, for many good ends, *de facto* doth not remit all the punishment together with the sin, appears from the Texts alleaged before §. 48.

§ 69.

This to his six first Questions, wherein he seems a little more serious. The other Nine that

that remain, are all spent about the Churches Treasure, as it relates to the satisfying the Divine Justice for the Indulgences conceded by the Church; To all which it were sufficient to return him that little short answer of Doctor Holden mentioned before || — *Cetera omnia*

|| §. 47.
De resol.
fidei l. 2.
c. 6.

dubia sunt, &c. — *Nimirum an sit thesaurus aliquis meritorum & satisfactionum in Ecclesiâ; cujus dispensatores sint Romanus Pontifex, & reliqui Ecclesiæ Pastores.* The Council of Trent (as Doctor Taylor observes) hath said nothing of such a *Treasure*; neither is it more necessary to be disputed now, as to the benefit of Indulgences, than in Saint Cyprians time. There was no remission, then, or now, from any pain or penance of sin, but through the *merits* and *satisfactions* of our Lord; and either their Indulgences are liable to the same Questions, or, ours exempt. And thus I might dismiss all the following. But, because they may not seem to some of greater concernment, or gravity, than indeed they are, I shall also consider them. And, this Treasure being said to consist partly of the *satisfactions* of our Lord, partly of his *Saints*, I shall apply my self first to those things that are questioned by him concerning our Lords satisfactions, in his 7, 8, 9, 14th. questions; and then to those concerning the Saints in Qu. 10, 11, 12, 13.

Concerning the former of these *satisfactions*. This is certain, that the great, rich, and inexhaustible Treasure of Christians, and of the Church (I call it the Churches Treasure, because our Lord dispenseth it by the Churches

§. 70.

Ministry) by which our Redemption from Sin, and all its punishments, is purchased, are the *Merits* and *Satisfactions* of *Christ*. And this Treasure is not disbursed and laid out promiscuously for all sinners whatever, but those only, on whom, rightly prepared and disposed, the Successors of our Lord by his appointment, do confer the Sacraments, instituted by him for remission of sin. Here, therefore, we will suppose this Sacrament to be *Baptisme*. Upon the administration whereof, to the baptized, by the Ministry of the Clergy, are applied the Merits and Satisfactions of *Christ* tendered to, and accepted by, *Gods Justice* for the remission of their Sins, and all punishment thereof, Eternal, or Temporal. No Protestant, I suppose, gain-saying this, Now I beg leave to return, to this Author, his own *Questions*, the better to make appear the great levity and vanity of them; only changing the subject, and asking them not concerning *Indulgences* but *Baptisme*; wherein this Author must grant this Treasure of our Lords satisfaction, to the rightly prepared, to be applied for remission of sin, and its punishment; so that they may every whit as well be asked of the one, as of the other. And then, what Answers he thinks fit to give concerning the one, he and his party may take the same also for the other. And, if he will warrant them for satisfactory, I hope he will think better of the Roman Doctrine concerning the *Churches Treasure*, according to his promise.

¶ p 524.
§ 71.
Qu. 7.

To begin, then, with the Seventh question.
Here,

Here, presupposing that our Lords satisfactions are infinite, and not so exhausted by the discharging to Gods Justice the debt of the sins and punishments of all those baptized hitherto, but that there remains great plenty of them that may still be applied in the baptism of others, and still be redundant; this, I say, being true, and clear, I desire this Author would tell me, (repeating here the 7th. question) *How, here, the parts of Christs satisfaction come to be divided into that which was necessary, for those already baptized, and that which is redundant still for others; and part of these be necessary to satisfy for the fault, another part redundant, or remaining, to satisfy for the temporal or eternal punishment thereof? Whether in general Christ in his Passion and Sufferings did any more than God required? Whether any thing of that, all which God required, can be said to be redundant? If the e be, how some part comes to be applyed already, and the other to remain still for others in the Churches Treasure? What parts can be made of an infinite and entire satisfaction?* [where note, that speaking of the application of our Lords satisfactions, part, or the whole, no other Language is, or needs to be used in *Indulgences*, than in *Baptism*. Let the entire satisfaction of our Lord be applied to one Sinner in baptism, so as it remains entire also still, for another; and be applyed intire for remission of sin in baptism, so as it remains intire also for remission of the punishments belonging to sin, temporal, or eternal; and after all, that ever hereafter shall receive

N 3 baptism,

baptism, that it remains intire still, (because infinite), for infinite more persons, if they were in being; and that it be so bestowed intire already, that still it remains intire to be bestowed; and as is well. For as *Suarez* * answers to the silly question, In what place this
 * De Pz. nit. Disp. 51. §. 1. Treasure is kept? — *Res spiritualis est & moralis, non in materiali loco, sed in divinâ acceptatione & presentia existens*: so may I concerning its parts; *Res spiritualis est, non habens partes, &c.* And it is this Author here, in making such questions, troubles us with these Notions; How it is divided? where kept? when, and how much, paid? &c. To proceed now in his questions] *And if so little be necessary for all already baptized, what needs so much redundant for remitting any sin or punishment of others that shall be baptized hereafter?*

§. 72.
 Qu. 8.

Come we to the Eighth. Here we ask; *Whether all the satisfaction of Christ taken together was not great enough to remit the eternal punishment of the whole world, as well as of these that are, or that ever shall be, baptized? If it were, whether all the redundant parts of that, which would have redeemed the rest, since not all, but a very small part of the world is, or shall be redeemed, or baptized, be cast into the Churches treasure too? and who hath the keeping of this treasure, and what use is made of so much treasure beyond what all that ever were, or shall be baptized do stand in need of; and which, as remitting the eternal punishment, is much more useful, than that which serves only to remit the temporal in Indulgences? And what*

account

account can the Church-Governours give, if suffering so vast a part of the Churches treasure to lie idle, and make no use of it for the benefit of those that need it; namely, of all that part of the world to whom it is not already applied? [Mean while this Author may know, that the Church-Governours do take their best care, that none do want this application, who need it, and are rightly disposed for it; and where God hath made any promise to ratifie their act].

The Ninth Succeeds. In which we further enquire; If our Lords Successors have committed to them the custody and disposing of such a treasure of Christs merits and satisfactions to the rightly disposed, in their administration of the Sacraments, *why may they not, if they think of it, procure another mighty treasure of the absolute power of God, which is never used, as for making new worlds, &c? And may they not by the help of this Treasure of Gods power deliver Souls out of Hell, as well as by the other from it? And if this be so much the greater kindness, they ought to think of it, and employ this treasure for these purposes. And why may they not think of another treasure of the light of the Sun that is more than enough for the use of the world, and to lay it up in store for the benefit of purblind and aged? [Doth not this better become a Socinian, or an Atheist, than a grave Divine? and might he not have done well to have chosen another subject, for such unseemly levity, than the infinite Merits and Satisfactions of our Lord?]*

' §. 73.

Qu. 9.

The

S. 74.

Qu. 14.

The following questions to the 14th. are concerning the satisfactions of Saints; of which by and by. Review we next then the *Fourteenth*. Where, if satisfaction, by the sufferings of our Lord, be tendred to *Gods Justice* for what ever punishment of penitent Sinners that are baptized, *we desire to know, when, and by whom the payment of these sufferings or satisfactions of our Lord, is made to God? If it was made by Christ (the Person whose satisfactions make the Churches Treasure) for that end, what have his Ministers to do to dispense that, now in their conferring the Sacraments, which God hath accepted long ago from our Lord when he died, for payment? But if the payment be made now by the Ministers, in what way do they make it? do they take out so much ready cash of the Churches treasure, and pay it down upon the naile according to the proportion of every ones sin that is baptized? Or do they only tell God where such a treasure lies, and bid him go and satisfie himself for so much as they then discharge of the baptized persons debt for his sins? [Disce sapere ad sobrietatem].*

S. 75.

Q. 10.

This we ask of our Lords, next, for the *Satisfactions* of the *Saints*; those of one being accepted for averting some temporal punishment from another; On which subject are this Authors questions, from the 9th. to the 14th. Here suppose (which not seldome happens) an Holy Man, upon some great offending of God by some of near relation to himself, Prays, Fasts, wears Sackcloath, and useth other Penances, and Mortifications meerly on the others behalf

behalf for preventing some temporal judgment that he fears hangs over his head : And God, accepting such humiliation of his, for a person so disposed as to be capable of it, averts this judgment, which, otherwise, he would have inflicted upon the others Crimes ; (a thing also, I suppose, this Author will grant not uncommon done, or at least possible to be so. And now let us return to his 10th. Question, and demand of him : *If the satisfaction of Christ be so redundant, as it is made, how comes it not to be sufficient for so poor an end, as this temporal punishment of this sinner is ; but that the humiliations and penances of this holy man must make up a share in this infinite treasure of our Lords sufferings ?* [But note here, upon this word *Must* ; that none say, there is any necessity of the satisfactions of Saints to be added to our Lords ; or saith, that our Lords are not sufficient, as our Author invidiously here proposeth the case.] *Is not this worse, than to light a Candle to help the Sun, to suppose Christs satisfaction so infinite, as to be sufficient to redeem more worlds, and yet not enough to deliver from a temporal punishment without the humiliation of this holy man ?* [Not enough, none saith so. All-sufficient Christs satisfactions are ; but yet God, to honour his Saints, and for other ends of his Wisdom, is pleased to do favours to others upon the penal works and humiliations, or also prayers, of his Saints in their behalf ; but all these still accepted by God through his *Sons Satisfactions.*]

To go on with the Eleventh. Here we repeat

O

S. 76.
Q. 11.

peat the same again. *How comes this Holy Man to do such large Penances with regard to Gods Justice and Wrath, if the sanctification of Christ were of so infinite a nature ? And if he practice mortifications and penances, is he not sufficiently rewarded for them ? If he be, how come these to help the other, his Friend, which he is abundantly recompensed for himself.* [Here I ask also ; How come our prayers to procure from God some benefit to others, when for the Charity of them, we our selves likewise are rewarded by him ; a thing not doubted of ? The same pious work or suffering may obtain a manifold recompence, and that as to several persons, by way of *Impetration* from Gods bounty and mercy which enlargeth its self without bounds, how far it pleaseth. But it is granted, that when we speak of a strict compensation or satisfaction made to Gods Justice, thus no work or suffering of ours, that is equivalently satisfactory only for *another's debt* (suppose, of temporal punishments), can be also of *our own* : for none can so pay to Gods Justice two debts with that sum, which is due for one of them only.]

See Bel-
larm. De
Indulg.
l. 1. c. 2.
§. 2. Pro-
positio.

§ 77.
Q. 12.

In the Twelfth, We ask : *If the satisfaction of Christ doth only obtain Grace for this Holy man to do penance himself, for averting the temporal punishment of his own sin,* [But, who saith thus ?] *how can the application, or accep- tion of this Holy Mans penances free another from the temporal punishment of his sin, without his doing any penance ? Or have his penances being joyned with Christs satisfactions greater power*

power with God for this other person, than the satisfactions of Christ have for himself? [Whatever the Authors meaning is in this Question, which perhaps I do not rightly comprehend, Christs satisfactions alone are affirmed, both for Common Penitents and Saints, all-sufficient, and not only do obtain grace for Saints, to satisfy themselves, for a temporal punishment; but also, when applied by an Indulgence, do procure a remission of such temporal punishment to them, without their own Penances or Satisfactions.]

We continue, in the Thirteenth, the same demand: *Why the satisfaction of Christ may not serve* [But, who are they, that say, it may not? See before §. 47.] *without this Holy Mans penances to remit only the other persons temporal punishment for his sin, when the satisfaction of Christ was sufficient alone to remit both eternal and temporal to that person in the Sacrament of Baptisme? Or was the force of it spent then, that it needs a fresh supply afterwards from this Holy Mans penances? But if then it could be applied to a higher end, without any other help, why not where it is to have far less efficacy?*

§. 78.
Qu. 13.

We have now passed through all his Questions concerning the *Churches Treasure*; many of them, as they seem to me, very irreverent and impertinent; of which (as I said) he may accept of that Answer in his application of them to *Indulgences* which he gives us in ours to the *Sacrament*. The last Question yet remains.

§. 79.

Qu. 15.

Viz: How came this treasure of the Church, i. e. the *superfluities*, as he calls them, of Christs satisfactions for the temporal punishment of sin which are applyed in Indulgences, into the Popes keeping; and who gave him the Keys of them? when every Priest is trusted in the Sacrament of Penance, with the treasure of Christs necessary satisfaction for the remitting of the eternal punishment? R. After I have first told him (for the language is used by him here) that I know no Roman Divine that styles Christs satisfactions for the remitting of Sin, and the eternal punishment, *necessary*, and of the temporal, *superfluus*: I Answer; That in the doubt, what persons have the lawful power of *conceding* Indulgences, it is sufficient that Protestants then be satisfied, when they are first agreed to admitt them. Mean while what needs our Author trouble himself, or us, with such a question? The Pope, surely, hath as much power of, and right to keep, the Keys, as any. Of those Indulgences, then, which he concedes, none needs dispute the validity: But not to leave this unspeaken to. I say 1st. That, as not the Concession of Indulgences, so neither the *Exercise* of the power of *Absolution* (this also being an Act of Jurisdiction and Judicature) i. e. neither the application of Christs Merits and Satisfactions, for the eternal, nor for the temporal punishment of Sin, doth belong to the Inferiour Clergy, but dependently from the Bishops and Governours of the Church; which Commission they receive also with a reservation of several Cases, wherein they

they may not *absolve*. Next; for Church-Governours; Not only the Pope, but other Bishops *de facto* have conceded Indulgences in ancient times, and do still. But whether the conceding of them doth belong to all Bishops *Jure Divino*, or only to the suprem Governour the Pope, is disputed among the Schoolmen. The Council of *Trent*, (though there they were much disputed) hath determined nothing about the Limits of such Episcopal Jurisdictions; but left them to the former current Ecclesiastical Customs and Practices; Several limitations and restraints of them have been made by the supreme Bishop of the Church the Successor of St. *Peter* (to whom in the first place our Lord committed the Keys [*Tibi dabo Claves*] not only with a Precedency to, but Power and Authority over, the rest); and have been made to very good ends, that things might be done with better *order* and discussion, and with less confusion, and relaxation of *Discipline*, as it is also particularly in this *granting of Indulgences*; And so long as the Bishops acquiesce therein, such questions, as this, seem rather moved to the disturbance of the Churches peace, than any edification in the Christian Faith. And so I leave it. The Roman School-Divines, to this and several other of his questions, have not been silent; nor wanted his Predecessors the wit to ask them before him. If he looks so much into their Books, as he pretends, why takes he no notice of their Answers? Is it not because he finds so much Reason in them, as he is loth to divulge to his

party, unless he could do it with greater satisfaction?

§. 83.

This to his questions. But now, after all these *Invectives* against the Roman Indulgences, *i. e.* against the remitting of some Penances, and this not *gratis*; but, for some other Pious Works done in lieu thereof [perhaps so many times Visiting a Church, and therein for some time offering up his Devotions, Fasting on certain days, giving so much *Alms*, and the like]; and for a Cause, that, in advancing some publick, or private good, bears some proportion to that which is remitted, or also far exceeds it; as warring against Infidels oppressing the Church, Conversion of Hereticks, building of Churches, Hospitals, &c. And, again, For the remission of which Penances the Person is required first to examine the quality of his sins, and to excite a *Contrition* suitable thereto, to repair to the *Sacrament of Penance, Confession, and Absolution*, and also to perform such penances as may be thought salutary and medicinal to the conquering his lusts, and preventing the like miscarriages for the time to come, and all this to be done by him to render himself capable of the benefit of an *Indulgence*: I say, after all this inveighing against such a practice of the Roman Church, wherein (as usually in all other Points contested, she only stands upon her *guard* and defence of Customs descending to her from *Ancient* Times; and the Accusers, and Invaders, are the other Party); with what greater severity do the Protestant Ministers treat a Person

son, that, after the losing his Baptismal Grace, labours under mortal sin? What Penances, what better thing, than those Roman *pious Works*, which they deride, do they impose? They indeed, as *Catholicks* also, exhort such a person to *repentance* of his sin, and *amendment* of his life; and tell him, as *Catholicks* also do, that these are necessary; but then the surest way to acquiring a true *repentance*, and the chiefest means of working in him a *reformation* of life, *i. e.* solitude, penance, mortifications, abstinences, &c. they press not to him; and of the *necessity* also of the *Churches Keys* for remission of such *Mortal* sin committed after Baptism they do not inform him.

They tell him, that he needs fear no further reckonings for his sin, as to any punishment or sufferings for it, if once repented of; that *sin*, & all its *punishments* are wiped off at once [for, saith our Author, **how can that fault be said to be* * p. 519.
remitted, which is yet punished?] and therefore Quest 2.

that our doing any *penance*, for avoiding such punishment, is needless. The Indulgences in the *Catholick Church*, only *sometimes* used for remitting such penances, (yet this not without commutation) are cried out of || as excusing
them from doing the best parts of their Religion; | Rom. Idol.

Yet, among Protestants, such penances are remitted *always*, in their being never at all imposed; and yet their piety and Religion thrives well enough without them; and they are neither required as the *best*, nor any part of it. They cry out of the lightening sometimes of mens burdens in the Church of Rome by *Indulgences*

gences; but themselves will not touch those lighter burdens (mentioned before), that are laid on them for gaining these Indulgences, with one of their fingers. Nothing is done right in the Church of Rome; whilst among them nothing is done at all; and therefore, in the other is nothing done right.

S. 81.

To Conclude these discourses; let all pious Christians in general beware of such a destructive and *Negative Way of Religion*, as to so great a part of the Churches Practicals: Which thus endeavours to pull down all that stands before it, but it self builds nothing; and, under pretence of reforming Religion, and Devotions, only defaceth them; and so leaves the ruines thereof to be trampled upon by Atheists. Here are (speaking of the most part, and those that stand at a farther distance from the Roman Church) no *Mental prayer*; no *Purgation* or *Mortification* in order thereto; no *Abstraction* of life; no *Contemplation*, no state of perfection, no *Aspirations*, no *Active* or *Passive Unions*, talked of. No *Evangelical Councils*; but those so called, held precepts to some particular persons, of which none finds himself to be one; no recommending of *solitude*; of *single life*; of quitting the possession and cares of Riches, — *Ut solliciti sint quæ sunt Domini, quæ modo placeant Deo* 1 Cor. 7. 32. — and *ut facultatem præbeat sine impedimento Dominum obsecrandi*; No *Sacerdotal Confession*; and so no *Casuits* to satisfy scruples; & so no liability of such to be misconstrued in stating such points; as the *Roman Casuits* are most shamefully by
Pro-

Protestants citing their words, and defalking Circumstances, which continually alter the *state* of the *Question*; No *Penances*, or *Satisfactions* to appease Gods wrath for their sins, those of *Christ* being sufficient; and so, no need of *Indulgences*; No *Sacrifice* of the *Altar*: No *Corporal presence* of our *Lords Body* there; and so no solemn *Ceremonies* attending it; No *Adoration* there, and so no questioning of them for *Idolatry*: No *Sacrament* of *Penance* for deliverance from *Mortal sin*, and so no *Grace* expected from the *Opus operatum* of it; When people are sick, no care of *confessing* them; or of not letting them depart hence without their *Viaticum*; and without *Extreme* Jam. 5.
15. *Unction* in the name of the *Lord*. No recommending themselves to the *Prayers* of *Saints* to help them with their *Intercessions* to *God*: No *Purgatory* or present *Middle State* of any faithful *Souls*, however departed hence with imperfect reformation of life; but all *Christians* sent immediatly to *Hell*, that do not go immediatly to *Heaven*, and to the *Beatifical Vision* of *God*; and so no *Prayers*, no *Oblations*, no *All-Souls-days*, no *Anniversaries*, for benefiting of such *Souls*, No *saving so as by fire*; No sufferings to be endured hereafter, if the *most extreme* be once escaped; and what ever soul departing hence is not worthy of the 1 Cor. 3.
15. *lowest Misery*, instantly ascends into the *highest Bliss*: And there too, no *Degrees of Glory*; but in *Christ* all equal. But then if it be considered, how few of those, who seem to dye penitent, are well prepared (by reason of their

late repentance and imperfect reformation of manners) to enter *immediately* to the fruition of *Gods presence*, and possession of *eternal joyes*, and how much many Protestants disparage a death-bed Repentance, whilst thus they send no Souls to *Purgatory*, they send the more to *Hell*: In extremes they are the one way, or the other; whilst the Church, guided by Scripture, expounded by Tradition, goes in a middle way, rather inclined to *mercy*, than *rigour*. Again, No *Vowes*; no *macerations* of the Body; no *Vigils*; no Observing *Fasts*; hardly any *Festivals*, much less their *Octaves*. But every one left to pray, to repent, after his own way; fast, when he pleaseth; do good works out of *gratitude* to him, who hath *done* and *suffered* for him all that God requires; to believe firmly and without wavering the remission of all his sins, how hainous soever, and so to magnifie the more Gods Mercy, and Christs Merits, to read the Scriptures without asking the Eunuck's Question *Quomodo possum intelligere, nisi quis ostenderit mihi, &c.* and not to doubt but that God will illuminate him in the understanding of them as much as is necessary, when as he stops his ears to the instructions of those Missioners sent by our Lord to teach him in them; No such *numerous* Catalogue of the *Articles* of their Faith, or Determinations of former obliging Councils, nor yoke of Assent or Belief imposed; but boasting of their indulging to all men liberty of opinion in those things, where the former Church they say hath used Tyranny. No sure *Tradition*,

tion, save only that of the *Scriptures*, (for this alone serves their turn); no *Church-Infallibility*; and I had almost said, no *Church-Authority*. A fine contrived way of Religion for invading others, and no need of defending it self: For on *Affirmes* lies the *Prooffe*.

All these *Church-Practices* before *Luthers* appearance, are thrown off by many, (for I cannot say it of all; Those among them, I hope will consider, whom these things concern;) Nor have they any reverence to their gray hairs, or their great antiquity: But, for their defence against this (not to be denied), they bring in *Antichrist* to farther them; bring him not into the *world* only, in such early days, but into the *Church*; and in the *Church*, place him also in the chiefest *Chair* therof, in the latter end of the *Fourth* Age, or beginning of the *Fifth*: (for many of these Customs, rejected by them, are then found in the *Church*); and there he hath sate ever since, and given laws to *Christianity* (if we will believe them) for a thousand years, till the *Reformation* appeared, notwithstanding our *Lords* Promise to the *Church* of *Porta inferi non pravalebunt*. And, since this his coming, all these things are found *Superstition*, *Wit-worship*, *Mandata Hominum*, with these Reformers: and, upon the same account, many other *Sects*, *Sub-reformers* of the *Reformed*, are hard at work to pull down the remainder of *Church-Government*, *Ceremonies*, *Discipline*, which these first Demolishers have yet left standing. And having thus dismissed and rid their hands of all these former *Church-*

Customs, they have now the leisure to make sport with them too, and call them to an account. And for fitting the Churches Tenants and Practises the better for their drollery, they mis-relate, and mis-represent them so far, as that they can manifest them unreasonable and ridiculous; and the extravagancy of any Casuist or Schoolman is applyed, and imputed, to the Church; whilst the Protestant Reader, though otherwise never so prudent and knowing, yet unstudied and unexperienced in these things, believes their relation as a truth; and the Learned, amongst Catholicks, are astonished to see the Churches Doctrine so disguised and falsified. *Tu autem exaltare, Domine, in virtute tuâ*; and, as there want not many to invade thy Truth, so raise up alwaies those that may defend it with the strength, not which they have of themselves (that is none), but which they receive from Thee; who usest to confound the *Wise* of this world with things weak, and despised, *that no flesh may glory in thy sight*. And, as for the Enemies of thy Church and Truth, whoever they be, *Imple facies eorum ignominia Domine, ut quarant nomen tuum*.

